

# RITUAL MAGIC

## FOR CONSERVATIVE CHRISTIANS



Ritual Magic  
for Conservative Christians

Brother A.D.A.

**THAVMA Publications**

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## **0. FOREWORD AND INTRODUCTION**

Although a magician, I have always considered myself a theologian first and an occultist second. Those who know my work will know theology is the lens through which I view all magical subjects.

My approach to magic has never been one to rely on other people's professed "visions" or "special revelations," but the method of the



theologian. That was the approach I took in *The Magic of Catholicism* , and now I hope to apply that approach across the denominational spectrum.

What you now have in your hands is a system of practical magic usable by any Christian from any mainstream denominational background, the result of 26 years of study and practice, the result of building a magical system from scratch with no concept that wasn't already in the Christian religion, a house whose bricks were all fired in the kiln of "small-o" orthodoxy.

With one major exception, every symbol can be traced to historic Christian usage, every color and gesture can be linked to Christian liturgy or popular piety, and every prayer is one that can be uttered by a believing Christian. When denominational differences pose an issue, I endeavor to state the issue clearly and concisely.

My friends, you hold in your hands a complete curriculum and a complete training program in orthodox Christian high magic. If you find that magic is for you, then do the exercises regularly and develop the inner discipline to persevere with the system. By your baptism you have already been initiated into one of the greatest magical orders in history. Now it is time to lay claim to that initiation and develop your gifts to their fullest potential.

Manifest with orthodoxy.

Believe with power.

Grow with awesomeness.

Pax vobis !

Brother A.D.A.

## **PRONUNCIATION OF LATIN**

There are three major forms of Latin Pronunciation: *Classical* , taught in classrooms; *Continental* , most often heard in classical music recordings; and *Italianate* , used in Church services, horror movies, and most occasions one hears Latin. We give the Italianate, because it's the most commonly heard and used.

## **VOWELS:**

a as in *fa* ther  
e as in *they* or *me* t  
i as in *machi* ne  
o as in *alo* ne  
u as *oo* in *moo* n  
y as *i* in *machi* ne

## DIPHTHONGS

ae like *ey* in *they*  
oe like *ey* in *they*  
au like *ou* in *ou* t

When a dieresis mark occurs, it means two vowels should be pronounced individually. For example, *aë* should be pronounced “ah-ay” instead of “ay.”

**Consonants** are pronounced just like in English, with the exception of the following:

c before e, i, y, ae, or oe : like *ch* in *ch* air  
ch always hard as in *ach* e  
g before e, i, y, ae, or oe : like *j* in *j* ar (or *su* in *treasu* re)  
h is silent  
j like *y* in *y* es  
sc before e, i, y, ae, or oe : like *sh* in *sh* all  
th always like *t* in *t* alk  
ti before vowels, like *tsee*

## PRONUNCIATION OF GREEK

The pronunciation given here is Modern Greek, used in conversation as well as the liturgy of the Greek Orthodox Church.

## LETTERS

A, α Alpha (a as in father)  
B, β Beta (v as in victor)  
Γ, γ Gamma (g as in go)  
(Before e, e, i, y, y as in year)  
Δ, δ Delta (th as in that)

E, ε Epsilon (e as in met)  
Z, ζ Zeta (z as in zebra)  
H, η Eta (i as in machine)  
Θ, θ Theta (th as in theater)  
I, ι Iota (i as in machine)  
K, κ Kapa (k as in keep)  
Λ, λ Lambda (l as in lake)  
M, μ Mi (m as in music)  
N, ν Ni (n as in new)  
Ξ, ξ Xi (x as in excellent)  
O, ο Omicron (o as in alone)  
Π, π Pi (p as in plastic)  
P, ρ Rho (r as in rhyme)  
Σ, σ Sigma (s as in sail)  
    (written ζ at the end of a word)  
T, τ Tav (t as in talk)  
Y, υ Ypsilon (i as in machine)  
Φ, φ Phi (f as in fun)  
X, χ Chi (guttural ch or h sound)  
Ψ, ψ Psi (ps as in oops)  
Ω, ω Omega (o as in alone)

## DIPTHONGS

αι (ey in they)  
ει (i in machine)  
ηι (i in machine)  
οι (i in machine)  
υι (i in machine)  
αυ (like ov in “mazzel tov ”)  
ευ (like ev in everlasting)  
ου (like oo in moon)

## CONSONANT GROUPS

νδ (nd as in sandwich)  
    (beginning of word, d as in data)  
μπ (mb as in thimble)  
    (beginning of word, b as in boy)

γγ (ng as in angle)  
(beginning of word, g as in go)  
γκ (ng as in ankle)  
(beginning of word, g as in go)  
τζ (dz as in adze)

When a dieresis mark occurs, it means two vowels should be pronounced individually. For example, αϊ should be pronounced “ah-ee ” instead of “ay.”

## **PRONUNCIATION OF HEBREW**

Hebrew is read from right to left, and each consonant has a numerical value.

There are two main forms of pronunciation, the *Sephardi* and the *Ashkenazi* . This chart reflects the latter, which is used by the author.

## **CONSONANTS WITH NUMERICAL VALUES**

א Alef (silent), 1  
ב Ves (V), 2  
ב Bes (B), 2  
ג Gimel (G), 3  
ג Gimel (G), 3  
ד Dales (D), 4  
ד Dales (D), 4  
ה Heh (H), 5  
ו Vav (V), 6  
ו Vav (O), 6  
ו Vav (U), 6  
ז Zayin (Z), 7  
ח Ches (CH, guttural ), 8  
ט Tes (T), 9  
י Yod (Y), 10  
כ Khaf (CH, guttural ), 20  
כ Khaf (at the end of a word), 20

כ Kaf (K), 20  
 ל Lamed (L), 30  
 מ Mem (M), 40  
 ם Mem (at the end of a word), 40  
 נ Nun (N), 50  
 ן Nun (at the end of a word), 50  
 ס Samekh (S), 60  
 ע Ayin (silent), 70  
 פ Fe (F), 80  
 ף Fe (at the end of a word), 80  
 צ Pe (P), 80  
 צ Tsade (TS), 90  
 ף Tsade (at the end of a word), 90  
 ק Qof (K, Q), 100  
 ר Resh (R), 200  
 ש Shin (SH), 300  
 ש Sin (S), 300  
 ט Sav (S), 400  
 ט Tav (T), 400

### **VOWELS (Under consonants. Alef used as an example)**

א Patach (a in father)  
 א Qamats (aw as in saw)  
 א or א Tsere (ey as in they)  
 א Segol (e as in met)  
 א or א Hiriq (i as in machine)  
 א or א Holam (o as in alone)  
 א Qubuts (oo as in moon)  
 א Mapiq (oo as in moon)  
 א Sheva (end of syllable or schwa)  
 א Hataf Patach (quick “a” sound)  
 א Hataf Qamats (quick “aw”)  
 א Hataf Segol (quick "eh")



## **I. MAGIC: APPLIED THEOLOGY**

Back in 1999, I wrote an essay where I defined magic as “applied theology,” and effectively “the practical use of revealed knowledge.” My reasoning was that if theology is faith seeking understanding, then magic is part of how we apply our understanding of that faith.

I expanded on that in *The Magic of Catholicism*, giving a theological foundation for magical practice that can be used not only by Catholics; much of its information can be adapted by Christians from other denominational traditions. For example, Christians who believe the sacraments “work” – Lutherans, High Anglicans, Old Catholics, and maybe some strains of Methodists – should have no problem adapting that book’s principles into own theological matrix. Christians who believe the sacraments are mere “symbols” or “ordinances,” however – many Reformed, Radical, and “Made in America” churches – will likely find the system unworkable.

My hope with this book is to build a theological foundation that can work in a more ecumenical context, showing more specifically how Christians of most stripes can find the magical principles inherent in their own backyard. I believe this is ultimately possible because even in modern “Radical” denominations, we’re beginning to see a primitive yet real rediscovery of magical principles and Low Magical theory.

My other hope with this book is that, after putting ideas and principles in an ecumenical context, we can flesh out a more complete system of High Magic including practical exercises, ritual construction, and specific methods of working toward specific goals.

Gentle reader, they say a journey of a thousand miles begins with a single step. What better time to take that first step than *now* ?

### **An Ecumenical Theology of Magic**

*“Theology, then, is fundamentally an attempt to make positive and constructive statements about who God is – and who we are in light of who God is .”*

– Michael Jenkins

If the goal of this book is to bring an orthodox magic to Christians from as many denominational traditions as possible, then our first task must be in laying the groundwork for an ecumenical – that is, “across the board” – theology of magical Christianity.

This is no small task, as differences of almost every stripe exist across the denominational spectrum, ranging from Catholicism and Eastern Orthodoxy which are pretty much pre-packaged magical systems in a state of denial, to the Five-Point Calvinists and Rationalists who intentionally and methodically divorced every shred of spirituality from their religion.

On the one hand, our theology must take into account these denominational differences. On the other hand, our theology must accept that there are some groups – like the Jehovah’s Witnesses and Christian Scientists, for example – whose teaching is so far outside mainstream Christianity that they can’t be reconciled into even the most ecumenical of systems. This means we must focus on two points: those teachings that have the most support of history, and where we find the most common ground.

## **The Question of God**

All Christian theologies agree on the existence of one God, giving us our starting place. These theologies all agree that this God – variously called “Jehovah,” or “Yahweh,” or “Adonai ,” or just simply “God” – is benevolent, all-powerful, and responsible for creating the entire universe.

Where these denominations begin to disagree is on *who* this God is. For example, most Christian groups believe God was pre-existing and pre-eternal, while Mormons believe God was once a human from a planet named Kolob , who eventually became God. <sup>1</sup>

Another point of disagreement is God’s *number* , which divides Christians into two camps:

*Trinitarian* – God is three Persons in one God: Father, Son, and Holy Ghost, or

*Socinian* – only God the Father is truly God; Jesus and the Holy Ghost are something other than God (Jehovah’s Witnesses identify Jesus with the Archangel Michael and the Holy Ghost with an impersonal force, for example.)

Our method is to ground our theology on historical precedent and on finding the most common ground, which in this case is the belief that God is pre-existing and pre-eternal, has always been God, and is composed of a

Trinity of Persons with a Unity of Substance. This is the historical belief of Christianity as professed in her creeds and confessional formulas, the shared belief of Catholicism, Eastern Orthodoxy, and every mainstream branch of Protestantism.

## **Jesus**

We now come to the second Person of the Triune God, the person of Jesus; study of Jesus is technically called *christology* .

Christology was perhaps the single greatest cause for splits and arguments during the first five centuries of Christianity's existence. Was Jesus God and man? Was Jesus merely a man? Was Jesus only God who made an appearance in human form? These controversies – Arianism , Docetism , Monophysitism and Nestorianism – raged through the Christian community like a storm and pitted brother against brother, sometimes to the point of violence. They were definitively settled at the Council of Chalcedon in 451, but have seen a resurgence in modern times.

Examples of this resurgence can be found in the Socinian camp, where Jehovah's Witnesses teach Jesus was the Archangel Michael before being born on earth, or Christian Scientists who teach Jesus was merely a man able to manifest Truth. This is contrary to the historic mainstream teaching that Jesus Christ is fully God and fully man, the second Person of the Triune God, co-equal and co-eternal with God the Father and God the Holy Ghost.

This last teaching is the one we shall apply in our theology, again because it's the most supported by the consistent teaching of history, and because it's the unanimous teaching of Catholicism, Orthodoxy, and all mainstream branches of Protestantism.

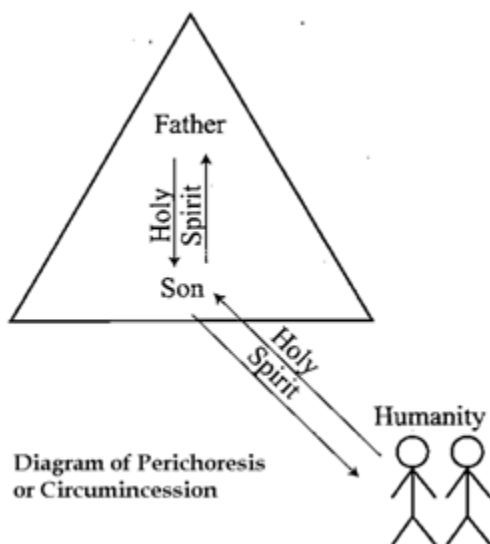
## **The Holy Ghost**

The Holy Ghost (or Holy Spirit) is the subject of *pneumatology* , which is less controversial than christology . The mainstream churches are agreed that the Holy Ghost is the Third Person of the Triune God, co-equal and co-eternal with the Father and the Son, the source of spiritual gifts and the Comforter.

The general image of the relationship amongst the three Persons and the world is found in the doctrine of *perichoresis* or *circumincession* (also an agreed teaching), a process of *kenosis* or self-emptying: the Holy Ghost is the Father's Love. The Father empties Love into the Son, who in turn

empties that Love onto the earth. The Love (the Holy Ghost) encircles and fills the earth, to return to the Father and again repeat the process. The interaction between God and man can be seen in terms of that self-emptying.

The one major controversy over the Holy Ghost is between the Eastern and Western Churches: the Eastern Churches say the Holy Ghost proceeds from the Father alone, while the Western Churches say he proceeds from the Father and the Son.



It's a complicated controversy that doesn't concern our current project, and we needn't take a position. My own thought runs as follows: the word we say as "proceeds" in the Nicene Creed is the Latin *procedit*, which in turn is a mistranslation of the Greek *ekporevomenon* which actually means "to originate, to be as from a source." For our purposes it suffices to say no mainstream church teaches the Holy Ghost *originates* from the Son as well as the Father.

## Human Free Will

The mainstream churches are rather unified when it comes to God as Trinity, yet they begin to fracture when it comes to the question of human free will. The question can be framed as: *If God* is truly sovereign over the universe, then are human beings really free or are their choices already made for them?

The answer runs a spectrum. At one end are Catholics and Arminians (the camp of most modern-day Evangelicals) who believe human will is

completely free because God chose to allow it, while at the other end are five-point Calvinists who teach *double predestination* : i.e. that God chose from the beginning of time who would be allowed into heaven and who he would throw into hell.

To the Catholic and Arminian , man is free because God's love wants a response made from love; to the Calvinist man is not free because if he were, then God would not be sovereign. In the middle of this spectrum are the Lutherans, who deny human will is perfectly free but teach *single predestination* : that God wills (i.e. predestines) everybody to get into heaven, yet the person's choices can get him kicked out of that destination.

There's a tendency to portray Calvinist teaching as a thoroughly pre-scripted universe (hence epithets like "the frozen chosen"), and I should point out that this is a misrepresentation. Rather, Calvin recognized two types of will: the will to make purely human decisions and the will to choose your salvation. His teaching, accurately represented, is that you're free to choose your favorite TV show or your favorite flavor of ice cream, but you're not free to choose a relationship with God or what's ultimately happening to your soul.

While the mainstream churches are divided on this question, the historical teaching of Christianity is that human will is basically free, and the majority of churches tend to act as though the human will is at least partially free. In fact, the greatest common ground favors freedom of will, as true five-point Calvinists are in the minority. Thus our method squarely settles in favor of free will with the reservation that our choices can influence our salvation but we can't decide it as though we had the final say.

## **Our First Major Conclusion**

This brings us to our first theological conclusion: that the Triune God is all-powerful and the the human person is free to enter into a loving relationship with this sovereign and all-powerful God. This is absolutely essential for our project because if any of these conditions is missing – God's sovereignty, human free will, or the God-human relationship – then the concept of Christian magical practice becomes fiction.

Consider that it's through God's sovereignty that the universe is moved, and in free will that humans become participants in that movement. Through mutual love, God finds himself inclined to hear and care for the

petitions of his human subjects, consequently moving the universe in the petitioners' favor.

That relationship between human and God is of special concern to Christian theology, which sees that relationship perfected in the Second Person of the Holy Trinity: Jesus Christ. Christian orthodoxy teaches that Jesus is truly God and truly man, and became human so that humanity might be healed. While different denominations have different interpretations of how that healing actually happens (ransom? example? universal?), all mainstream Christians are agreed on *who* Jesus was and *what* Jesus came to do.

## Grace

The word “grace” means *favor*, and almost all Christian denominations agree on three things: that grace flows to humanity by Jesus' life, teaching, and death on the cross; that humans receive this grace by the working of the Holy Ghost (remember when we discussed perichoresis?); and that the entire God-human relationship is based on God's grace toward man.

Most denominations likewise agree that grace is “God's underserved help,” and the distinctions arise when theologians try to analyze grace. While western theologians describe grace as a “gift,” eastern theologians describe grace as “God's uncreated energy.” These two descriptions are not mutually exclusive, as “energy” comes from the Greek *ενέργεια*, meaning “working, operation, power in action.” Grace is indeed both: God's gift of underserved help, and an example of God's power in action.

Further debate occurs in the distinction between *sanctifying grace* and *actual grace*. The former is the grace that brings us to a state of salvation (sanctification), while the latter manifests as helps – such as prayers answered or fortuitous events occurring – that keep us in the faith and either obtain or maintain sanctification. The simplest description of the debate is that to a Calvinist, actual grace is an unnecessary distinction because the soul's fate is predetermined.

I answer that there is only one grace, one power of God, and that the division into categories of “sanctifying” and “actual” is a human attempt to understand the different purposes to which God's grace is directed.

## Channels of Grace



*“We thank thee for the Holy Ghost, the Comforter; for thy holy Church, for the Means of Grace, for the lives of all faithful and godly men, and for the hope of the life to come ”*

– prayer from the *Service Book and Hymnal*

We’ve established that grace is divine gift, divine power, and divine energy. Likewise we’ve suggested in passing that grace, as a product of God’s love, is distributed to humankind by the workings of God’s Love (God the Holy Ghost) enfolding, encircling, and penetrating the universe by way of perichoresis or circumincession . We can also safely say that actual grace is analogous to what magicians commonly call “energy.”

As we’re not merely building a systematic theology but instead discussing a theology of *magic* , it becomes imperative to determine how that grace is channeled from the Triune God’s circumincession through all creation and into our day-to-day lives.

### 1. Prayer

All denominations are agreed on the effectiveness of *prayer* . Prayer is effectively the conscious and deliberate appeal to the God-human relationship with the purpose of manifesting further grace in the petitioner’s direction.

Unanimous agreement also holds that prayer can be *vocal* or *mental* , that is with one’s words or with one’s thoughts alone. The basis of this teaching is that God knows our thoughts as well as our words, and thus is able to respond accordingly.

### 2. The Scriptures

Another universally-agreed channel of grace is the Scriptures. While the Bible itself has no inherent energy or miraculous properties, it’s considered to be a channel of grace because it contains all the information required for salvation (i.e. sanctifying grace). Therefore it can be said to channel a grace of spiritual knowledge.

### 3. The Sacraments

Distinctions start to show when we move to the next channel of grace, the *sacraments* . The consistent teaching of Christian history and the numerical majority of modern Christians (Catholics, Eastern Orthodox,

Lutherans, and Anglicans) are agreed that a sacrament is “a visible sign of an invisible grace,” a channel through which God’s grace is manifest to the faithful. While there is disagreement on the number of sacraments and what they actually do, the general agreement is that the sacraments “work” somehow.

The opposite opinion (Reformed and Anabaptist) is founded in Ulrich Zwingli’s assertion that the sacraments weren’t given as God’s way to help us, but are merely symbolic *ordinances* by which we show our faith to God and to the Christian community. This is a bitter debate raging in some quarters even today, yet fortunately this isn’t a book on sacramental theology. While a *Catholic* or a *Protestant* theology of magic will come to different conclusions on their own, all agree that God also gives grace *outside* the sacraments. Therefore an Ecumenical theology of magic can afford to be content with encouraging people to gather around their own conclusions.

#### 4. The Sacramentals

*Sacramentals* are a second-cousin to the sacraments, and are spiritual helps for receiving actual grace in one’s life. Examples of sacramentals include blessings, exorcisms, medals, scapulars, holy water, the sign of the cross, and prayer. The term itself is almost exclusive to Catholic theology, but the concept – any action that helps manifest actual grace – is more ecumenical in its scope and appreciation. A theology of magic would categorize magic as a sacramental.

#### 5. Morally Upright Living

In modern western religious language, the word “morality” has become synonymous with “sexual repression.” That’s not how I mean it here.

The word “morals” comes from the Latin *mores*, which at its root means “custom” or “prescribed behavior.” In its best form, behavior that’s “prescribed” – such as don’t lie, don’t kill, don’t steal, and so on – is prescribed on the basis of being in the best interests of the individual as well as for society.

Anthropologically, we can see the energy and the charismatic appeal of a person who deals fairly and honestly with others, not because it’s expected of him but because *that’s who he is*. When we do “the right thing” out of some hope of heaven or fear of hell, when we do it without our heart really

being in it and for the benefit it brings others as well as ourselves, that's when being "moral" can become soul-crushing; we ourselves become weak and crushed.

Theologically there's unanimous agreement that some connection between moral conduct and grace exists, yet bitter debate over *how* that relationship should be understood. Generally Catholics believe that grace comes from faith and *works* (moral actions), while Protestants believe that works are merely the fruits of a lively faith and that grace results from faith alone (*sola fide*); many intermediate positions exist with that spectrum.

Our theology can be content with the conclusion that a relationship between actual grace and moral living exists, without quibbling over the details of *how*. We can let the theology professors argue that to their heart's content while we happily move forward.

## **Our Second Major Conclusion**

Our theology has just gained a grasp for what grace is, where it comes from, and how we can receive it. In short, grace is the gift of God's uncreated energy. It is a product of God's love and this energy permeates the universe through the workings of the Holy Ghost proceeding through creation.

Not only does this grace exist, this grace is available to us through several channels: prayer, the Scriptures, the Sacraments, the sacramentals, and upright moral conduct. It is through one of these channels, prayer, where we are able to call upon and direct this energy in the form of actual grace manifesting our desires.

Prayer can be mental (thought, meditation, visualization) or vocal (speech in one's own words or according to prescribed formulae), and the energy of actual grace can be used and – as the existence of "dark" magicians demonstrates – abused. In fact baneful magic can be considered sinful because it's the abuse of a God-given gift.

We have already defined magic as applied theology, and as such our theology considers magic the process of working with and manifesting this divine energy in our lives.

## **The Spiritual Hierarchies**

Theological investigation also finds another point of agreement among Christians: that God is attended by a host of spirits who assist man from

time to time; the Bible calls these spirits “Sons of God” or “Angels,” and hints that these Angels exist in hierarchies; extra-biblical texts show that this was indeed the belief of Old Testament-era Judaism. Thus in addition to God’s power and love for humanity, he has created legions of spirits who assist us.

So far there’s no disagreement. The disagreement comes, as in all issues, regarding the *manner* of that assistance. For example, can we call upon an angel to help us, or is it something God commands with no consideration or input from his human subjects?

The denominations are hotly contested over this question, with Catholics and Eastern Orthodox firmly on the side that we can call the Angels (and the Saints) as spiritual helpers, with the Reformed claiming such a thing is idolatry and superstition. In the middle we have the Lutheran position which concedes the Angels and Saints intercede for us constantly but that “invocation, though harmless, is unnecessary.”

The consistent teaching throughout Christianity’s history is that we can call upon the Angels for help and numerically this is the majority position; hence it will be the position taken by our theology. As to the matter of prayer to the Saints, we may advocate for it but are content to leave it an open question.

### **The Final Product**

*“I can write no more. All that I have written seems like straw .”*

– St. Thomas Aquinas

This is the theological foundation on which we can build an ecumenical Christian magical paradigm: God’s power, human free will, the possibility for a loving relationship between God and us, the ability to channel God’s power, and the spiritual helpers God has assigned to us.

This theology is incomplete in areas that don’t directly affect magical practice: soteriology , eschatology, sacramentology , and moral theology, to name a few. Yet it does not need to be complete; we seek only to establish a theological system of magic that can cut across and be viewed kindly by the largest number of people from the largest number of denominations, and in this I pray we’ve succeeded.

Let’s move in from this section, then, as we continue the next steps on our magical journey!



## Notes for Chapter One

1. This teaching is taken from Joseph Smith's *King Follett Discourse*, 1844.

## II. BEGINNING EXERCISES

Before we begin studying magical theory, I'd like to start you with some exercises aimed at improving your magical ability. That way you'll be ready when you get to the theory.

The first thing you'll need to do is develop your ability to breathe, visualize, and concentrate. There are a few ways to do this, and every author seems to have his or her pet method. The following is the one I teach students, because I've found it effective in a short amount of time.

### Breathing

“... *no breathe, no life* .” – Mr. Miyagi

Breathing is the most basic thing we do, the most basic thing our bodies do for us. Most of the time, we hardly notice ourselves breathing; now we turn our breath into our friend.

Wearing loose-fitting clothes, you want to sit, stand, or lie down in a comfortable position. Each person has his or her preference, and experimentation will show what works best for you.

Once you're comfortable, begin what's called a “rhythmic breathing.” Breathe in through your nose, letting the air fill up from the bottom of your lungs to the top. Now hold the breath for a brief while (your body will know when), and exhale through your mouth for the same amount of time it took to breathe in. Hold your breath for a brief moment, then inhale again and repeat the process.

If you struggle with how long to breathe or hold your breath, you can time it by counting your heartbeats. For example, you can inhale for four heartbeats, hold your breath for two, exhale for four, and then hold your breath for another two before inhaling again. This establishes a rhythm to your breath, and eventually your subconscious takes over to where you won't need to count at all.



Practice this breath whenever you can over the next day or so: when you get a spare moment at work, when watching cat videos on YouTube, and whenever you find the chance in general. Make your breathing a friend for life.

### **Focus, Visualization, and Meditation**

*“As far as I can understand, the door of entry into [God's] castle is prayer and meditation . . .”*

— St. Teresa of Avila

Breathing is the gateway to the closely related activities of Focus, Visualization, and Meditation. Meditation helps improve your mental focus, focus helps improve your visualization, and focused visualization helps improve your meditation.

There are many ways to meditate, and I'll begin by sharing a method my father taught me when I was 13 years old. Back in the 80's he was a teacher at a metaphysics shop and led a weekly discussion circle; this was how he'd guide the opening meditation for each meeting:

Practice the rhythmic breath, feel your body relaxing, and empty your mind. If a stray thought pops up, do not try to fight it. Passively let it go about its way, and you'll find the stray thought doesn't last long.

As your mind empties, you see nothing but blackness, like the void of space. Suddenly you see a faraway star, a bright dot in a sea of darkness. Fix your attention on that star, seeing it move closer or further away in your mind. It may change color, or it may change shape into a geometric design or religious symbol. But your focus stays on that object.

This exercise is harder than it looks, but don't let yourself be discouraged. If you haven't practiced concentration exercises before, it can take a week before you're able to focus on the object for more than a few minutes. In fact, the longer you stick with this exercise, the stronger you'll find your concentration in other areas of life as well.

### **A Word about Hysteresis**

Though you'll see your concentration improve after the first week, I encourage sticking with it once a day for three weeks before moving on to the next exercise.

The reason for this is *hysteresis* . In the natural sciences, hysteresis refers to a substance's tendency to return to its natural form once external force is no longer applied. For example, when we place a magnet on a piece of iron, the iron becomes magnetic and attracts other pieces of iron. But when we remove the magnet, that iron loses its magnetism. That's hysteresis.

The way to stop hysteresis is to apply a strong enough force for long enough, so that the object is permanently changed. For example, if we put a strong enough magnet on that iron and leave it there long enough, then the iron becomes permanently magnetized.

We're seeking to change ourselves permanently, meaning that you are the iron, and your willpower must be a strong enough magnet. Only by sticking with your spiritual exercises – even forcing yourself when you “just don't feel it” – will you become the change you want to see.

### **Meditation on the Divine Presence**

*“[God] is not far from any one of us. ‘For in him we live and move and have our being.’ As some of your own poets have said, ‘We are his offspring.’ ”*

– Acts 17:27b-28 (NIV)

*“God is everywhere present in created space .”*

– Ott's Fundamentals

Now that you've practiced your concentration, it's time to use meditation as a spiritual tool.

This meditation works along the lines of what Catholics call an “Act of Spiritual Communion,” in that you meditate on the presence of the Triune God within you, filling you with love, and empowering you.

You begin by standing, lying down, or sitting – whichever is comfortable for you – and beginning meditation as usual with the rhythmic breath and emptying your mind.

If you are overcome with negativity, a bad mood, or distraction, try this: when you exhale, visualize your negativity or distraction being breathed out through your forehead and forming into a dark grayish cloudy ball. Once you feel all the negativity has left you and formed part of that ball, visualize the ball descending through the floor and into the earth, or through the ceiling and up into space.

When you feel yourself free and relaxed, it's time to begin the meditation:

Imagine God the Father as a large, brilliant white flame filling and enveloping you. Focus on this image over the next three breaths, while saying mentally:

1st breath: "God the Father of heaven \* fills me with His power and with His love."

2nd breath: "The Creator of heaven and earth \* Who shall judge both on the Last Day."

3rd breath: "Fills me \* with His power and with His love."

Afterwards, imagine God the Son in the same manner, as a large, brilliant, golden flame. Hold this image for the next three breaths, while saying mentally:

1st breath: "Jesus Christ, Redeemer of the world \* fills me with His power and with His love."

2nd breath: "Who died for love of us, \* and Whose blood made us free."

3rd breath: "Fills me \* with His power and with His love."

Thirdly, imagine God the Holy Ghost <sup>2</sup>as a large, brilliant, rose-gold flame. Hold this image for the next three breaths, while saying mentally:

1st breath: "God, the Holy Ghost, the Paraclete <sup>3</sup>\* fills me with His power and with His love."

2nd breath: "Who descended on the Apostles \* and gives power to the Church."

3rd breath: "Fills me \* with His power and with His love."

Now concentrate on these three flames as they course through you, and feel them fill your entire being.

Continue the rhythmic breathing while the image fades slowly from your consciousness.

Practice this meditation each day from here on out, for a minimum of three weeks; the key is to create permanent change by imprinting a permanent impression on the mind and soul. Afterwards you may continue

with this exercise once a day or once every other day, whichever works best for you.

### **Changing Oneself from Within**

*“For as [a man] thinketh in his heart , so is he .”*

– Proverbs 23:7a (KJV)

*“ The me I see is the me I will be .”*

– Rev. Robert Shuller

The practice of magic is not just about learning meditation and incantations. At its heart, it’s about self-transformation. It’s about weeding out the negativities and doubts and self-image issues we all have, and replacing them with positive yet realistic messages of value and self-worth.

So, while you’re working with the breathing, concentration, and meditation exercises, you can also do a little self-examination:

*Do I have habits I’d like to give up?*

*Do I have doubts about myself and where I’m going?*

*Do I have self-image issues that need resolving?*

Take your time with this, and write down a list of all the negative habits and qualities you’d like to erase. Once you know what they are, you can begin working on them one-by-one.

For habits, one way to rid yourself of them is by paying attention to them. In his *Spiritual Exercises* , St. Ignatius of Loyola advises us that for each time we commit that habit, write a dot on a piece of paper and count the dots at the end of the day. As each day goes by we should notice fewer and fewer dots on our piece of paper. It’s through paying attention to our habits that they can be removed.

Now let’s talk about doubts. Doubt can be a healthy thing, and healthy skepticism can hold us back from making bad decisions. But a crippling self-doubt prevents us from taking the risks involved with *any* decision and holds us back from achieving our fullest potential.

So how do we deal with doubt? We could treat our doubts like our bad habits and write down a dot every time we doubt ourselves during the day. Another technique is to place a rubber band around our wrist and snap it every time a doubt surfaces. The idea behind this is that as we keep

snapping the rubber band, our subconscious will develop a reward/punishment reaction to the pain.

Ditto for negativity. When we're down on ourselves or believe we don't have value, we create a vicious cycle of self-fulfilling prophecy. The way to break that cycle is to form a more positive view of ourselves.

This is why *affirmations* – saying nice things to yourself in the mirror or playing a recording while you sleep – are so popular these days. They stand in for an attempt at *autogenic suggestion* (self hypnosis) to replace our negative self image with a more positive one.

Affirmations may be fine for some people, but I prefer asking myself questions. Instead of “I can't afford this,” for example, I ask myself “How *can* I afford this?” This in turn forces the subconscious to look for answers (which could end up with you getting ideas or searching the internet and finding opportunities). Once an idea is presented and followed through, the negativity has a little less hold because you just proved it wrong.

Ultimately, the key to dealing with self-negativity and self-doubt are just that: proving them wrong. The more you succeed and the more you achieve, the more you'll shake the hold of those inner demons. This holds true of succeeding in business, in love, and even in magic.

Just remember that you are loved. You are valuable. You are worthy. You are a child of the Creator and heir (or heiress) to a vast inheritance. That inheritance can and will be shared with you if you know how to ask.

## Notes for Chapter Two

2. You may say “Holy Spirit” if you prefer, per personal preference.
3. “Paraclete,” one of the titles of the Holy Ghost, means “Advocate” from the Greek παράκλητος by way of the Latin *parácletus*.

## III. THE SPIRITUAL HIERARCHIES

Part of a magician’s job – part of “applied theology” – involves interaction with the spiritual realms. This statement holds true for the simplest prayer as much as for the most complex ritual.

### Angels

*“For He will give His angels charge concerning you,  
To guard you in all your ways.  
They will bear you up in their hands,  
That you do not strike your foot against a stone.”*  
– Psalm 91:11-12 (NIV)

Angels are the messengers between God and man, credited with supernatural powers in the Bible and in Judaeo-Christian folklore. While all Christians generally agree that Angels exist and can help humanity, there’s no ecumenically agreed-upon system for mapping the placements of every Angel, Archangel, Saint, and other spirit found in heaven. Yet if there’s a scheme most commonly referenced by theologians, it’s that of the Nine Choirs of Angels.

The nine choirs are discussed in some detail in my *The Magic of Catholicism*, and so we’ll list them briefly here:

1. The *Seraphim* which stand the closest to God’s throne, and who may be called upon in works of purification, spiritual enlightenment, and knowledge of higher things.
2. The *Cherubim* who have four faces and four wings, and may be called upon as protectors.
3. The *Thrones* who carry the throne of God, and may be called upon to gain deeper wisdom and understanding, and the calling down of God’s



justice.

4. The *Dominations* who enforce God's law, and may be called upon to ensure obedience to legitimate authority, to cultivate conscientiousness in ourselves, and better performance in our relationships personal and professional.

5. The *Virtues* who give the strength to overcome ourselves, our physical or mental illnesses, our enemies, obstacles on the path to our success, and all other matters of strength in our lives.

6. The *Powers* who keep the universe running in good order, and may be called upon to help us exercise authority, for protection against enemies and temptations, for healing, and to bring or maintain harmony in our relationships with ourselves and others.

7. The *Principalities* who begin the implementation of God's commands, and who can be called upon for help with beginning a new undertaking, for the wisdom to be good leaders and directors, and for success in all new undertakings of any kind: art, love, business, etc.

8. The *Archangels* , who each have their own province and are called upon individually . They may be called in conjunction with the other Choirs or by themselves.

9. The *Angels* , who work most closely with the physical plane and are messengers between God and man; they may be called upon to facilitate communication, to learn various arts and sciences, and in all things having to do with employment, money, real estate, and physical well-being in general.

### **Archangels**

*“[The Archangel] may cause some initial difficulty to those brought up on Protestant theology or on no theology at all .”*

– Gareth Knight

*“I am Raphael, one of the seven angels who stand ready and enter before the glory of the Lord .”*

– Tobit 12:15 (NRSV)

The word Archangel comes from the Greek *ἀρχάγγελος* , meaning “high-ranking messenger.” The different branches of Christianity vary on the subject of Archangels: Catholics recognize seven but only have the names of three, Anglicans and Orthodox have lists of names for seven or more, and a Baptist might just as soon not concern himself with the subject at all.

Generally speaking, it’s considered that there are seven Archangels standing before the Lord (again, Tobit 12:15). Four of their names are generally agreed upon: Raphael, Michael, Gabriel, and Uriel . The remaining three names have seen conflicting lists over the course of history, and some systems conclude there are more than seven.

Since there’s no standard list and even the names are in dispute, the list of Archangels I work with is influenced by Jewish angelology. They are as follows:

1. *Cassiel* or *Tzaphkiel* , called upon in works of binding and loosing, and in putting and end to unfavorable circumstances.

2. *Sachiel* or *Tzadkiel* , called upon in matters of finance, business, generosity, piety, and joviality.

3. *Camaël* , called upon in matters of law, justice, war, dealing with competition, and victory over negative influences.

4. *Michaël* , called upon in matters of protection, defense, and spiritual combat. Michael is considered the Patron of the Universal Church and defender of Christendom.

5. *Anaël* or *Haniel* , called upon in matters involving relationships: love, friendship, business and professional networks, and family matters.

6. *Raphaël* , called upon in matters pertaining to health, medicine, and healing.

7. *Gabriel* , called upon in matters pertaining to communication, strength of the spirit, and technology.

8. *Uriel* or *Sandalphon* , two Archangels called upon in all matters relating to the physical plane, and to ensure manifestation of whatever I sought from one or more of the other Archangels. Personal experience shows that Uriel can be called upon for additional knowledge and illumination while Sandalphon is intimately connected to the physical plane.

### **Guardian Angels**

*“Angel of God, my guardian dear,  
To whom his love commits me here;  
Ever this day be at my side,  
To light and guard, to rule and guide .”*  
– Guardian Angel Prayer

Like the Archangels, the concept of the *guardian angel* gets varying mileage in different strains of Christianity. Catholics teach that each person has one from birth, while Protestants are divided over whether they even exist. My stance is that they do, because too many cultures have conceptions of guardian spirits for there to be a coincidence.

The guardian angel is appointed from the Choir of Angels and assigned to watch over and protect each person from birth. Note that I didn’t say “from baptism” or “conversion to Christianity,” but from birth. This means each person has a guardian angel regardless of their religion, “for God so loved the world” that “he is not willing any should perish.”

Having a guardian angel is not only an assignment, it’s an opportunity. It’s an opportunity for you because you already have an angel close by with whom you can form a relationship. We’ll discuss a technique for this in the next chapter.

Your guardian angel can be called on for anything and any purpose, without need for special pomp or ceremony. This works better once the relationship is established, and this relationship can be maintained by regularly praying the Guardian Angel Prayer.

### **Saints**

*“Besides, we also grant that the angels pray for us . . . Although concerning the saints we concede that . . . in heaven they pray for the Church in general, albeit no testimony concerning the praying of the dead is extant in the Scriptures .”*

– Melancthon , Defense of the Augsburg Confession

If the Archangels were a point of benign disagreement and Guardian Angels a case of varying mileage, then the Saints form a major point of contention among Christian denominations.

No mainstream denomination doubts that the Saints exist. The word itself simply means “holy,” and all Christians agree that holy people are granted entrance into heaven. That’s all a Saint is, is a holy person. The controversy stems from whether the Saint – effectively a dead person’s ghost – can *do* anything from beyond the grave, and the churches are bitterly divided on this issue.

Catholics and Orthodox teach that yes , a Saint is a powerful intercessor before God’s throne. Reformed and Radical Protestants voice a strident *no* to the question of dead people praying for the living. Lutherans take a middle road, conceding that the Saints pray for us all the time while saying that invoking them is harmless but unnecessary, <sup>4</sup>and Anglicans are divided between Anglo-Catholic and Anglo-Reformed; the Thirty-Nine Articles condemn the invocation of Saints <sup>5</sup>, while the current Episcopalian *Book of Common Prayer* contains at least one prayer referring to the Saints as praying for us. <sup>6</sup>

This dispute has raged for nearly 500 years, and I make no pretense of trying to resolve or reconcile it. I simply write the information in this book, and leave the reader to his or her own theological opinion on the matter.

Because they lived here on earth, the Saints are somewhat more concerned with the physical plane than the Angels. There are many Saints, each with his or her own patronage, and they function as lawyers before God’s heavenly court.

What this means is that they don’t bring results under their own power, but instead they represent our petitions before God, who in turn is the one granting our desire. Each area of life has its patron Saint, such as St. Anthony who finds lost objects or St. Jude for hopeless causes. Likewise each city, each town, each state or province, each nation, and so on has their own patron Saint.

In some churches there exists the custom of adopting a patron Saint, whether as part of a formal ritual like Confirmation, or simply as a private choice and devotion. Relationships with patron Saints are much like relationships with Guardian Angels: one pleads your case before the heavenly court, while the other goes out and takes action on your behalf. From a magical standpoint this combination cannot be underestimated.

When praying to the Saints, first make sure what you're asking is a subject under their patronage (this rule doesn't apply so much when talking to your Patron or one with whom you've a working relationship).

After the request is granted, make a point to leave an *ex voto*, that is to say a public declaration of the Saint's work either in conversation with family or friends, in a venue where public expressions of thanks are appropriate, or even on your Facebook page. This honors the Saint by spreading word, and he or she will be more likely to help you in the future.

## Other Entities

*"There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy."*

– Shakespeare's Hamlet

Magic can be done calling only on the Saints and Angels, but they're not the only entities out there. There are the *Demons* that Christians consider evil <sup>7</sup>, *Intelligences* that magicians consider good spirits close to the physical plane, and all sorts of entities such as *Faeries*, *Elves*, and *Elementals* found in the magic and religious lore of different cultures.

While these entities won't be discussed in further detail in this book, I think it's important to say they can be contacted using the techniques I'm giving you. It's not something I recommend and in fact some of these entities are outright dangerous. This is even more dangerous because while these techniques can be adapted, some of these entities require more specialized techniques that won't be found here.

While I refuse to tell grown-ups what to do, I'd ask you to be safe about doing it. So if you're not well enough researched on the subject matter, please leave well enough alone.

### Notes for Chapter Three

4. *Defense of the Augsburg Confession* , Article XXI
5. *Thirty-Nine Articles of Religion* , Article XXII
6. 1979 Prayer Book, p. 489. “O God, the King of saints ,” etc.
7. The word “demon” actually has a complicated history. See chapter 1 of my *The Magic of Catholicism* .

### IV. FURTHER EXERCISES

*“While other types of meditation may suggest approaches to disengage the mind, Christian meditation aims to fill the mind with thoughts related to Biblical passages or Christian devotions .”*

– Wikipedia, “Christian Meditation”

By this point you’ve expanded your ability to focus your thoughts, visualize objects, and practice meditation. Now we take things a little further.

#### **Guardian Angel Meditation**

*“Each guardian angel may be considered as the pure prototype of his ward; hence the disciples (Acts 12:15) supposed that Peter’s angel was at the gate .”*

– Herzog, *The Protestant Theological Encyclopedia* , 1860

This is a method I created in the summer of 2003 and have been using ever since. It’s a reliable way to put you in touch with your Guardian Angel, and you may even learn your Angel’s name as a result of this (if you do, never reveal it to anyone else!).

1. Assume your usual meditation posture.
2. Begin the rhythmic breathing and relax yourself.



3. Once your mind is clear and your body feels relaxed, imagine yourself in a dark void, as if floating in space.

4. Off in the distance you see a white dot, like a faraway star. Imagine yourself moving toward that star.

5. The star gets larger as you move toward it. Eventually you find that it's not a star at all, but a large round door.

6. Walk through the door and feel it gently close behind you. You find yourself in a brightly-lit room with a table and two chairs.

7. You sit down on one of the chairs. Soon a figure enters the room from another door, made of light and wearing a flowing robe of pure energy.

8. The figure looks at you, and you test it. You say to it: **“Confess the name of the Lord! Confess his coming in the flesh!”** [8](#)

**NOTE :** *If the figure responds back with the name of Jesus and saying he came in the flesh, then the being is legitimate. If the being dissolves or tries to evade, then it was an impostor.*

*When this happens you end the meditation by making the Sign of the Cross over the entity to bind it away from you, and then proceed immediately to step 10.*

9. The test is passed, and the figure sits in the other chair. You begin to converse, discussing what's going on in your life while the figure talks about what it's like being a Guardian Angel and passes along any information it thinks important. Do not ask for anything; just enjoy each other's company and the conversation.

10. When the conversation is over, you thank your Guardian Angel for taking the time to talk to you, and then exit the room the way you came in, retracing your steps back to yourself.

11. Finally, you take a few breaths to center yourself, open your eyes, and the meditation is completed.

This exercise is best done regularly (once a week or so), and can also be used to develop a relationship with your Patron Saint; however, for this I would recommend the “Making Contact with the Saints” exercise described in chapter 3 of my *Christian Candle Magic* .

### **Pathworking the Life of Christ**

*“In modern terms, pathworking is known as guided visualization or guided imagery, with two main qualifiers: the journey is structured using the symbolism of the path almost exclusively, and the aspirant is expected to actively participate with full moral armament in making any decision in the inner realm .”*

– Richard Alan Miller

Originally, the term *pathworking* meant visualization exercises through the Sefiros and Paths of the Kabbalistic Tree of Life. Later, the term came to mean any guided visual meditation; this latter sense is how we use the word here.

The concept of pathworking through the life of Christ is not a new one. The *Spiritual Exercises* of St. Ignatius is predicated upon exactly this, and visual meditations on scenes from the life of Christ are the main focus of both the Rosary and the Stations of the Cross. Hence we find ourselves on fruitful yet well-tilled ground.

To begin this exercise, gather a number of pictures depicting scenes from Jesus’ life; you can search old Bibles, prayer books, or go to Google Images to find them. Pick one scene as the subject for your meditation.

Begin your meditation exercises as usual, and when you feel ready, envision yourself inside the scene. See the blue of the sky or the paint on the walls, smell the marketplace, hear the voices around you, and feel the sand or stone pavement when you walk. Make the scene as real as possible.

If there are people in the scene, talk with them in your imagination. If you have the chance to talk to one of the main people, do so (again in your imagination). When you’ve finished, end your meditation the usual way.

The point of this exercise is that it will bring you more in sync with the events of Christ’s life and put you “into the mind of Christ” as it were. You’ll find that by being more in sync, calling to mind certain events of Christ’s life will be more conducive than others when praying for certain ends.

In my own practice, I use the scenes from the fifteen traditional Mysteries of the Dominican Rosary. This makes a good start because of the mystical tradition already behind the Rosary, and because each scene (also called a *tableau* ), is said to contain a *spiritual fruit* or virtue we seek to obtain by meditating on it.

## The Joyful Mysteries



1. *The Annunciation* . The spiritual fruit is humility, and in this scene we see the Archangel obtaining Mary's consent for Christ to use her as his vessel to arrive on the physical plane. Meditating on this scene can teach us the virtue of humility and help us find ways to speed the manifestation of our conceived intentions into tangible realities.



2. *The Visitation* . The spiritual fruit here is charity, and in this scene we see Mary, several months pregnant, walking across the desert to help her cousin Elizabeth who's pregnant with John the Baptist. Meditating on and appealing to this scene not only can help us obtain the virtue of charity, but can also help us in all our relationships: romantic, familial, social, and professional – and can help us in the formation of new ones.



3. *The Nativity* . The spiritual fruit of this Mystery is a sense of emotional detachment from the trappings of the physical world. Meditation and appeal to this scene can help us develop the detachment to see above our problems and reach more effective solutions and place the opportunities for those solutions within our grasp.



4. *The Presentation at the Temple* . The spiritual fruit of this Mystery is obedience to divine law. This mystery can help us cultivate a strong ethic when living our lives, bring others into line with an ethical worldview, and participate in divine abundance both spiritual and physical. As such, this can help with financial, business, disciplinary, and organizational matters.



5. *The Finding in the Temple* . The spiritual fruit is conversion to Christward. This mystery can help us to see Christ in our neighbor, to come face-to-face with negativities and destructive habits within ourselves, give us the strength to overcome them, help with healing (physically, mentally, and spiritually), and show us opportunities for becoming a force to show Christ's goodness in the world.

### **The Sorrowful Mysteries**



6. *The Agony in the Garden* . The spiritual fruit is obedience to Divine Will. This obedience is more like an alignment of self to the Divine, and the next two Mysteries follow on the same theme. This Mystery can help you recognize and confront deep-seated issues keeping you from reaching your fullest potential, it can help bring victory against distractions and competition trying to prevent you from reaching that potential, and it can help you find the courage and energy to take on whatever task necessary to reach that potential.



7. *The Scourging at the Pillar* . The spiritual fruit is gaining control over our physical urges and lower nature, and this Mystery can help you to gain control over those urges as well as help get an admirer to back off when

their lustful intentions are directed toward you and you're just not interested. Likewise, it's something of the reverse of The Visitation, in that it can be appealed to for ending relationships that have gone on too long, and finding a way out of relationships that are abusive.



8. *The Crowning with Thorns* . The spiritual fruit is gaining control over your thoughts and emotions, especially pride, and this Mystery can help you find a way to make that happen. An uncontrolled mind is one that misses opportunities, so meditating or appealing to this Mystery can also help you organize your life and maximize the opportunities for success. It can also be used on behalf of others seeking to get a handle on themselves.



9. *The Carrying of the Cross* . The spiritual fruit is perseverance, and this Mystery can be appealed to gain the patience and willpower to persevere in whatever task you undertake. This is especially useful for entrepreneurs and others whose goals rely on long-range planning.



10. *The Crucifixion* . The twin spiritual fruits are death to self and forgiveness of sins. This Mystery can help you to put an end to bad things in your life, and is useful for purification and cleansing, “he was pierced for our transgressions . . . and by his wounds we are healed.” (Isaiah 53:5)

### **The Glorious Mysteries**



11. *The Resurrection* . The spiritual fruit is firmness of faith, and this Mystery is a higher analogue of the Finding in the Temple. Whereas the Finding has the fruit of conversion, the Resurrection brings with it the fruit of conviction: “*if Christ has not been raised, our preaching is useless and so is your faith .*” (1 Cor. 15:14)

Meditation and appeal to this Mystery can help bring firmness of resolve, constancy of will, and renewal of opportunities after bad things happen in love, business, health, or any other area. While not a cure-all, meditation and prayerful appeal to the Resurrection can indeed have far-reaching effects and consequences.





12. *The Ascension* . The spiritual fruit is a longing for heaven, “our true home.” A higher analogue of the Nativity, meditation on this Mystery can help us gain the detachment necessary for long-range planning on a much deeper level; whereas the Nativity can help with seeing the big picture, the Ascension can help us attend to all the minor details and iron out every last bug. In practical use, one would do well to work with the Nativity and the Ascension in that order.



13. *The Descent of the Holy Ghost* . A higher analogue of the Annunciation, the spiritual fruit is that we may be filled with the gifts of the Holy Ghost: *wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord* . (cf , Isaiah 11:2-3)

As the Holy Ghost came upon Mary in the Annunciation, now the Holy Ghost came upon all Jesus’ followers at the first Pentecost. Meditation and prayerful appeal help us gain access to these gifts as we go through life’s problems, keeping our eye on the one who authors our solutions.





14. *The Assumption of Mary* . While this Mystery and the one following may be controversial, I include them here for the sake of completing the Rosary. The spiritual fruit of the Assumption is the grace of a happy death, and Meditation upon this Mystery can help us bring a fitting conclusion to our works. While the Crucifixion is involved with putting an end to bad things, the Assumption can help with bringing to rest something that's good for us, such as bringing a project to fruition.



15. *The Coronation of Mary* . The spiritual fruit is that of attaining the crown that awaits us in heaven. This is not a Mystery that lends itself to magical applications on its own, but rather in conjunction with the others to add extra blessing to the work at hand.

Before closing, some readers might notice I didn't mention the *Luminous Mysteries* from John Paul II's encyclical *Rosarium Virginis Mariae* . The reason is that I've not worked with them, and so I can't write about their properties from a magical standpoint. Another will someday write that book, and I look forward to reading it what that happens.

At a rate of one Mystery per week, this exercise can take upwards of four months to complete, five months if one incorporates the Luminous

Mysteries, and an entirely different time frame if one uses another set of scenes altogether.

Regardless of how one goes about it or how long it takes, this pathworking is an important step in magical development as it deepens the connections started with the Meditation on the Divine Presence. I recommend completing it in its entirety at least once before continuing onward.

## **Banishing Rituals**

As a magician, you should always remember there are plenty of entities out there wanting a piece of your action. They're not necessarily evil or demonic; most are just lower-level entities looking for their idea of fun. And that fun just happens to entail messing around with humans.

This is why you, O noble magic-user, should familiarize yourself with banishing rituals!

While not strictly necessary, the general practice is to banish before and after every ritual working. Before, to make sure your working space is as clean as a hospital's operating room. After, to make sure nothing was attracted and decides to hang around for further mischief and entertainment.

Consider it this way. If an entity is attracted to your work and decides it likes you, then it will try to manipulate, attack, or control you first. If it finds it can't control you, it will work on object around you: your car suddenly breaks down, your house's plumbing starts leaking, and so forth.

If they can't work on you from that angle, they start working on those around you. Your spouse, your boss at work, your best friend, even your cat become potential targets and you may find relationships turn cold for no explicable reason. This is why you need some kind of banishing ritual at your disposal.

The most basic form of banishing is to sprinkle holy water around your place of working. If you come from a denomination that has problems with holy water but uses oil, do that instead. Then seal the room by saying **"In the name of almighty God – Father, Son, and Holy Spirit – I bind and cast out all entities from this room. Amen. "**

That will be sufficient to chase away lower-level entities, which constitute 99% of what's out there.

Another method is to visualize a ball of blinding white light in the center of the room, exploding and covering the walls, ceiling, and floor in a thick layer of purifying light. The explosion casts everything out of the room and you can feel the clean air. Then say the same prayer as above.

### **The Caim Prayer**

The Caim Prayer, or “Praying a Caim,” is a banishing ritual used in the Celtic churches of the first millennium, and making a comeback in our day.



The main part of praying the caim is in tracing or visualizing a circle around yourself clockwise while saying prayers of banishing and protection.

My favorite of the caim prayers thus far involves one prayer at each quarter of the circle, delineated like a clock at 12, 3, 6, and 9 o'clock.

To begin this caim, you begin by facing the 12 o'clock position and point your index finger in front of you, forward and toward the ground. As you face this position, say:

**Circle me Lord, Keep protection near, and danger afar .**

Still pointing at the ground, trace the circle to the 3 o'clock position. Still holding out your finger, say:

**Circle me Lord, Keep light near, and darkness afar.**

Move to the 6 o'clock position, and say:

**Circle me Lord, Keep peace within, Keep evil out.**

Turn to the 9 o'clock position and say:

**Circle me Lord, Keep hope within, Keep doubt without.**

Finally return to the 12 o'clock position, completing the circle. Once the circle is completed, you complete the caim prayer by saying:

**May you be a bright flame before me  
May you be a guiding star above me,  
May you be a smooth path below me,  
And a loving Guide behind me,  
Today, tonight, and forever. [9](#)**

This is one of many forms of praying the Caim. Another source says that you can pray a caim around another by visualizing the circle around them while saying:

**Circle (name), Lord.  
Keep (comfort) near and (discouragement) afar.  
Keep (peace) within and (turmoil) out.  
Amen.**

The same source also gives the following prayer as an alternate:

**Circle (name), Lord.  
Keep protection near and danger afar.**

**Circle (name), Lord.  
Keep hope within, keep despair without.**

**Circle (name), Lord.  
Keep peace within and anxiety without.**

**The eternal Father, Son and Holy Spirit  
shield (name) on every side.  
Amen. [10](#)**

### **Lesser Banishing Ritual of the Pentagram**

Printed in every beginning book on magic, the Lesser Banishing Ritual of the Pentagram (also called the *LBRP* ) has its roots in the Caim Prayer. In fact, it reads like someone took the Caim prayer, took Jesus out of it, and then married it to a Jewish nighttime invocation of the Archangels.

I give here the version that I use and teach, with a number of differences from the commonly received form. Those interested in my reasoning will

find it detailed in chapter seven of *The Magic of Catholicism* .

1. Stand in the center of the room, facing east. Begin by making the sign of the Cross. As you touch each point, say the doxology of the Lord's Prayer in Hebrew, Greek, Latin, or English:

a. Forehead: **כִּי לֵךְ** ( *Ki Lekha* , “For Thine is”) )

b. Breast: **הַמְּלָכוֹת** ( *Ha'Malkus* , “the Kingdom”) )

c. Left Shoulder: **וְהַגְּבוּרָה**  
( *Va-Ha'Gevurah* , “and the Power”) )

d. Right Shoulder: **וְהַגְּדֻלָּה**  
( *Va-Ha'Gedulah* , “and the Glory”) )

e. Clasp Hands: **לְעוֹלָמֵי עוֹלָמִים אָמֵן**  
( *Le-Olemei Olamim . Amen .* “forever and ever. Amen.” )

The Latin and Greek are as follows:

**Latin** : *Quia tuum est – regnum – et potestas – et glória – in saecula . Amen .*

**Greek** : Ὅτι σοῦ ἐστὶν – ἡ βασιλεία – καὶ ἡ δύναμις – καὶ ἡ δόξα – εἰς τοὺς αἰῶνας . Ἀμήν .

2. Go to the east wall of the room. Hold out your right hand and draw a banishing pentagram, visualizing it in blue flame.



Once the pentagram is drawn, point your hand at the center and vibrate:  
**Yod Heh Vav Heh** .

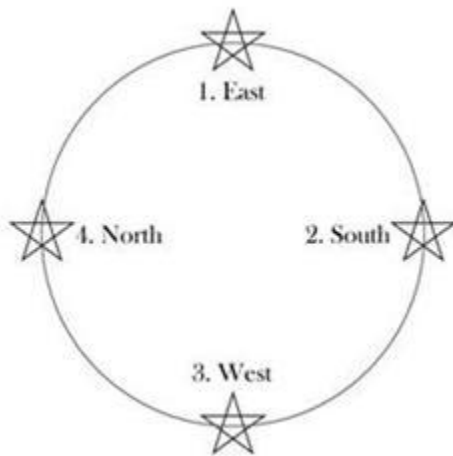
3. Holding your arm out, walk in a circle toward the south. As you walk, visualize an arc of blue flame being created.

4. At the south wall, draw the pentagram again, this time saying: **Adonai** .

5. Repeat the process moving toward the west. **Eheieh** .

6. Repeat the process toward the north. **AGLA** .

7. Return to the East with your arm outstretched, completing the arc of blue flame. What you should now have visualized is a circle of blue flame studded with a blazing pentagram at each of the cardinal points:



8. Return to the center of the circle, facing east, and stretch your arms out to your sides with palms upward, such that your body is in the shape of a cross.

9. Visualize the Archangel Raphael forming outside the circle at the east, and vibrate:

**Ante me stat Ráp̄haēl .** (*Before me is Raphael.* )

10. Visualize the Archangel Gabriel forming outside the circle at the west, and vibrate:

**Post me stat Gábriel .** (*Behind me is Gabriel.* )

11. Visualize the Archangel Michael forming outside the circle at the south, and vibrate:

**Ad dexteram meam stat Míchaël .**

*(At my right hand is Michael. )*

12. Visualize the Archangel Uriel forming outside the circle at the north, and vibrate:

**Atque ad sínistram meam stat Uriel .**

*(And at my left hand is Uriel . )*

13. Lastly, visualize all this around you, and a brilliant gold-white six-rayed star at your back. Say:

**Circumscribor cum pentagrammátibus flammántibus , et post me stella radiórum sex lucet !**

*(About me flame the pentagrams, and behind me shines the six-rayed star! )*

14. Close the ritual with the Sign of the Cross, as given in step 1.

A note about this ritual is that while the rite begins by creating a caim, the invocation to the Archangels is appropriated from a Jewish prayer before bedtime. The original prayer reads:

*In the name of YHVH the God of Israel:*

*At my right hand Michael*

*At my left Gabriel*

*Ahead of me Oriel*

*Behind me Raphael*

*Above my head the Shekinah [divine presence] of God! [11](#)*

If you prefer to use the invocation in its original form, there is no theological reason prohibiting you. If you wish to say it in Latin, my translation is as follows:

**In nómine YHVH Dei Israël :**

**Ad dexteram meam Míchaël**

**Ad sínistram meam Gábriel**

**Ante me Uriel**  
**Post me Ráphaël**  
**Et super me Scéchina vel divína Dei praeséntia !**

The version of the ritual I've given retains the Golden Dawn version of the invocation as known by nearly every modern ceremonial magician, in which the order of the Archangels invoked is altered and the Shekinah is replaced by a cryptic reference to "the six-rayed star."

The reason for the changes has to do with the Golden Dawn's particular school of thought, which assigned each Archangel to a particular element (Raphael, Michael, Gabriel, and Uriel to Air, Fire, Water, and Earth respectively), and that each element was associated to a particular point on the compass (East, South, West, and North respectively). This is a system of symbolism you may choose to retain or reject in your own practice; as a matter for Christian theology it's *adiaphora*, a big word meaning "Don't matter one way or another."

Jesus is still indirectly referenced in the phrase "behind me shines the six-rayed star," in that the six-rayed star can represent Jesus both as a descendant of David and the Lion of the Tribe of Judah; placing the six-rayed star "behind me" is analogous to saying Jesus has "got my back" or is "watching over me." In fact some versions change the wording from "behind me shines" to "in the column shines," with the "column" being the Operator. Just like the caim prayer, "in the column" evokes other associations from Celtic Christianity, this time the "Christ within me" excerpt from the *Prayer of St. Patrick* :

*Christ with me, Christ before me, Christ behind me,  
Christ within me, Christ beneath me, Christ above me,  
Christ on my right, Christ on my left,  
Christ when I lie down, Christ when I sit down,  
Christ in the heart of every man who thinks of me,  
Christ in the mouth of every man who speaks of me,  
Christ in the eye that sees me,  
Christ in the ear that hears me.*

As with all things, ultimately the choice is yours whether to elaborate this into a more direct invocation, or to leave well enough alone.



## **Other Banishing Rites**

If you find yourself up against something nastier, you may need heavier artillery, such as the *Exorcism against Satan and the Fallen Angels* (the so-called “Leonine Exorcism”) that I resort to as the nuclear option. It’s not something I recommend doing unless you’re experienced in exorcism, as there are some thought and visualization techniques you’d need to learn before putting it to good use. Hence you may want to consider that if you’re the type who attracts entities regularly, you might want to leave ritual magic alone.

## Notes for Chapter Four

8. This method of testing spirits comes directly from 1 John 4:2-3a. “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God.” (NIV)

9. This particular form is found on the *Learning from the Saints* blog: <https://jtalexanderiv.wordpress.com/2013/01/31/spiritual-formation-thursday-celtic-circlecaim-prayer/> (retrieved January 21, 2016)

10. *Celtic Daily Prayer: Prayers and Readings from the Northumbria Society*. pp. 297-298 Quoted on the Spiritually Directed blog. <http://spirituallydirected.blogspot.com/2010/09/caim-prayers.html> (Retrieved January 21, 2016)

11. From *A First Step: A Devotional Guide* by Reb Zalman Schachter-Shalomi . 1973.

## V. SYMBOLS USED IN RITUAL

“Throughout human history, people have developed strong loyalties to traditions, rituals, and symbols.”

– Rosabeth Moss Kanter

All ritual – religious, secular, and magical – makes use of symbols. For example, Americans view the flag as a symbol of a nation and those who love her; Christians see the Cross as a symbol of the suffering and humiliation that brought new life to the world; and medieval magicians saw the triangle as a way to keep spirits trapped while barking orders at them.

The Christian who would practice magic is a fortunate soul indeed, for he finds himself surrounded by centuries of symbols at the heart of his very tradition. Even when some symbolism is rejected across denominational lines, the individual Christian is free to reach across that aisle and assimilate the symbolism that best speaks to him personally.

## The Cross

*“We adore thee, O Christ, and we bless thee:  
For by thy holy Cross thou hast redeemed the world. ”*  
–Refrain from the Stations of the Cross

At the heart of the Christian tradition is the Cross. On the surface, it represents redemption: the gallows on which Jesus’ blood was shed for the world’s salvation.

A slightly deeper look will show the cross as composed of two lines, one vertical and one horizontal, showing the meeting of two forces; the vertical bar is the ray of light which breaks through our horizontal layer of darkness.

At a slightly deeper level we can see the Cross as a focal point with lines (known in geometry as “rays”) pointing in all four cardinal directions. In this wise the Cross becomes the focal point of the universe from which all spiritual currents radiate, as also a universal symbol for the four directions.



*The Latin Cross*

Finally, we notice the different styles of Crosses. The Latin Cross has a bottom bar longer than the other three. While the overt symbolism is basic as the instrument on which our Savior died, this cross’ symbolism can likewise be interpreted as the divine reaching down deeply into all levels of the physical plane that it may be illumined and purified in Jesus’ blood, and that we may be empowered in our work by that same blood.



*Byzantine Cross*

The Byzantine Cross has two horizontal bars and a short diagonal at the bottom; the topmost bar represents the plaque on which Pilate identified Jesus as “King of the Jews.”(Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19) the diagonal bar is something if a “footrest,” the diagonal indicating the board was shaken loose from Christ’s writhing in pain.

The diagonal also represents the two thieves crucified alongside Jesus: the lower side the bad thief who dared Jesus to save himself, and the upper side the Good Thief who believed before the moment the died (Luke 23:39-43). Lastly the diagonal represents St. Andrew the Apostle, from whom the bishops of Constantinople and Moscow derive their apostolic succession.

On a spiritual level this cross’ design can be interpreted as the Divine Light reaching all the way down no matter who or what gets in the way. The light can be labeled or mislabeled (top bar) and will still break through to the world of matter, and even in the face of those who mock it (the bad thief), the Light will still manage to stir those who accept it and journey where the Light leads them. This is a symbolism more profound than the Latin Cross , and a symbolism that could easily require its own book to do it justice.



*Jerusalem Cross*

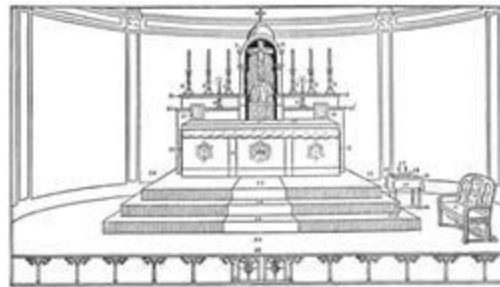
The Jerusalem Cross is equal-armed with an equal-armed cross in each corner, and has a dual meaning. On one level it symbolizes the Five Wounds of Christ similarly to a Pentagram; on another level the large Cross represents Christ covering the whole world while the small crosses symbolize the Four Gospels being preached to all corners. This cross was also painted on shields during the Middle Ages, which links this symbol with representing defense and protection.

One can readily see that a Christian magician needs no symbol other than the Cross, and that every symbol is capable of a wide-ranging and flexible array of interpretations.

## The Altar

*“I shall go unto the altar of God.  
To God, who giveth joy to my youth. ”*  
– First words of the Latin Mass

Many modern Christians place their emphasis on the pulpit [12](#), as can be seen in worship services that can resemble anything from a rock concert to a university lecture. Historically Christians placed their emphasis on the altar, considered the point of contact between God and man.



*A Traditional Altar*

Altar-centered churches tend to have conspicuous altars in the main worship area (often called a *sanctuary* or *chancel* ), accompanied by rituals containing elements that trace back to the earliest centuries of Christianity. While pulpit-centered Christians opted to discard ritual, it was altar-centered Christians who retained and cherished it.

In a lot of households there's a practice of having a *home altar* , and the Christian magician is encouraged to have one. In *The Magic of Catholicism* I called this a “mensa” to distinguish from the altars in a church, and it can be a table or lightweight cabinet of whatever dimensions the reader finds pleasing. If you wish to have a “double cube” like what's prescribed in most books on high magic, then by all means do so; however, such a standard is far from necessary for the magical system we're discussing.

For now it's important to know the altar is a point of contact between spiritual and mundane, and where most of your magic work will happen. We'll talk about the specifics of care and feeding in the next chapter.

## The Five-Petaled Rose or Pentagram



*Luther Rose*

*“This [seal] is my compendium of theology .”*

– Martin Luther

Because of its adoption by Wicca and inversion by Satanism, many Christians are unwilling to accept the pentagram. Those unwilling may opt for the five-petaled Rose (called the “Tudor” or “Luther” Rose), based on the same principles.

Centuries before the birth of Wicca or modern Satanism, Christians viewed the pentagram as a symbol for the Five Wounds of Christ. It was so much considered a symbol that it can be found on many Catholic and Protestant churches built well into the twentieth century, with the star pointing both upwards and upside-down.



*Pentagram*

Because the pentagram represents the Five Wounds, it represents the power Christians unanimously attribute to Jesus’ blood, and – as its five points are arranged like the limbs of a human body – it represents Jesus’ humanity in particular and the human condition in general.



*Tudor Rose*

As a symbol for humanity, the pentagram or five-petaled rose can be used to represent yourself or the person for whom you're doing magic. As a symbol of Christ's blood, the pentagram can be used for protection or to bring the power of Christ's blood into your working. I still use a pentagram I made when I was sixteen by threading copper wire through a brass hoop; I place it over candles and other objects to mark them as the focus of the ritual's energy.

As a final note, I'd point out that some occultists pedantically and adamantly state that a pentagram doesn't have a circle around it, and with a circle it's properly called a "pentacle." I answer that this is a false distinction: first because the word "pentacle" originally referred to any magical talisman regardless of the number of its stars' points (see the so-called Pentacles of Solomon, for example), and secondly because I don't like pedants telling me what to do.

### **The "Open" Five-Pointed Star**



*The Open Star*

By the "open" five-pointed star, I mean a five-pointed star without the lines drawn through it as in a pentagram. This is also a Christian symbol, representing the birth of Christ and the star that guided the Wise Men to see him as a baby.

Because of its association with the Nativity, it can be seen as a symbol of manifestation and of gaining the emotional detachment necessary to put plans in motion. Because of its association with the Epiphany, it can be used in magic to gain deeper insight and understanding with difficult matters.

### **The Hexagram or Star of David**

*“I look at the Star of David as a symbol of righteousness .”*

– Amar'e Stoudemire



*The Hexagram , also called the Magen David*

While the Hexagram is used by Christians in the “Hebrew Roots” and “Sabbath Keepers” traditions, the symbol itself is more Jewish than Christian. It can be found on gravesites dating at least to the third century, and in medieval times was used in Jewish amulets against demons. It gradually became an identifying symbol for Judaism and in 1897, the symbol for the Zionist movement.

Modern mainstream Christianity looks to Judaism as a sort of “older brother,” and the Hexagram can be used as a symbol inherited from them. As a symbol of national unity, it can be used in works of harmony; as a symbol of national pride, it can be used in works of patriotism; as a symbol on amulets, it can be used in works of protection and putting evil to flight.

### **The Rose (Other than Five Petals)**



In ancient Rome a secret was considered *sub rosa* or “under the rose,” making it a symbol of secrecy. In Christianity the rose is also a symbol of



the Virgin Mary; one of her titles is the “Mystical Rose” or *Rosa Mystica* . In modern culture the rose is considered a symbol of love.

Magically the symbol of the rose can be employed to learn if your friends are keeping secrets, to gain fortune in love, and (for Catholics) as a sign of Mary’s intercession for their intentions. It also can be carried or worn as a sign of their work being brought into the outside world.

## The Circle

*“The ring teaches us many lessons. The purity of its metal reminds us of the eternity of your love, the circle having neither beginning nor end .”*

– Baptist wedding ceremony

Having no beginning and no ending, many Protestant marriage ceremonies describe the circle (and by extension the wedding ring) as a symbol of eternity. This is a universal meaning by no wise restricted to Christianity, and magicians traditionally used a “circle of protection” to keep out spirits who would happily intrude on their affairs.



The circle also represents universality, as the world is a circle, the planets orbit the sun in a near-perfect circle, and when we stand on one space we would move in a circle in order to view all four directions. Thus we likewise find a symbol of completion, wholeness, and abundance.

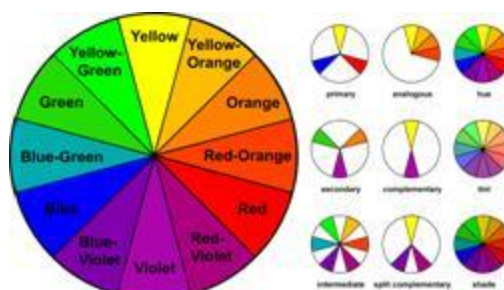
We could also notice that Jesus’ crown of thorns would’ve been in the shape of a circle, in turn denoting patience through suffering, perseverance, and strength of will to accomplish our goals.



The circle can be used in works of protection, faithfulness, abundance, loyalty, willpower, and for bringing long-term planning to fruition (i.e. to bring everything “full circle”). You may also circumambulate (walk a circle around) your working area as a way of incorporating your ritual within this symbol.

## The Use of Color

Perhaps the most potent symbol is color, whose uses have been symbolic for millennia. I discuss color thoroughly in *Christian Candle Magic* and *The Magic of Catholicism* , so I’ll restrict myself to a list of colors and their magical purposes as given in those volumes:



*The Color Wheel*

*White* : purity, protection, spiritual helpers

*Red* : energy, strength, love

*Green* : fertility, finance, growth, nature

*Violet* : authority, purification, justice, health

*Black or Indigo* : endings, release from bondage, silence

*Rose or Magenta* : accelerate manifestation

*Gold* : bring a great deal of energy into a working

*Blue* : peace, prosperity, protection, Mary’s color

*Yellow* : happiness and health

*Brown* : fast manifestation

## Gestures

*“The human body is the best picture of the human soul .”*

– Ludwig Wittgenstein

If we study people’s body language, we learn that people’s gestures and postures are symbolic of their feelings and internal dispositions. Gestures

and postures in ritual are no exception.

The movements of our hands, the stance of our bodies, the posture we take are all symbolic, insofar as they express to the heavens what we're feeling, what we're thinking, and what we're seeking to accomplish.

There are five main gestures found in the ritual system I use and teach: the Wand posture, the Orans posture, the Tav posture, the Acolyte posture, and the Sign of the Cross.

## 1. The Wand Posture (Postura de Radice )



Wand Posture: standing loosely, arms at sides, feet shoulder width apart

The Wand posture symbolizes the Operator as the Tree of Life or the World Tree from various mythologies: a bridge between earth and the powers of heaven. The bridge symbol is appropriate, since the magician makes himself a channel through which his petitions rise up toward the heavens and his intentions are manifest here on earth. This is also the natural standing posture in magical.

We find that the Wand posture is absent from Christian liturgical ritual, though there's a similar standing posture called *manibus junctis* ("hands joined"): standing upright with hands joined before the breast. This *manibus junctis* likewise forms the basis for all other postures found in Christian liturgy.

## 2. Orans or Psi Posture (Manibus Extensis )

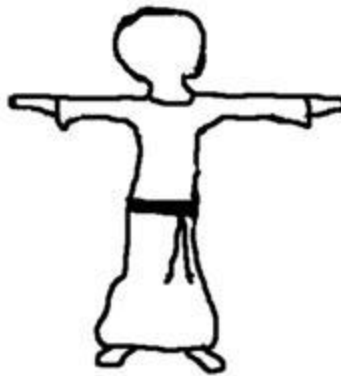


Orans Posture: hands extended, raised to height and width of shoulders

This is the standard “praying” posture found in Christian liturgy, and the older books call it “hands extended” ( *manibus extensis* ). Used whenever the priest is praying publicly for the people (as opposed to *manibus junctis* when praying for himself), this posture is also normative throughout the Eucharistic Prayer, the point where the priest becomes a channel by which the sacramental grace/energy of the Eucharist is brought down to earth for the people’s benefit.

This tells us the extension of the hands can be symbolic of making oneself a basin into which the blessings of heaven may flow, afterwards being poured out onto this physical plane.

### 3. The Tau Posture (Postura de Tau)



Tau Posture: Arms extended to sides, palms downwards.

To my knowledge, the Tau posture is found only one place in Christian ritual: for a brief moment in the Sarum Mass, after the consecration. While the Orans Posture symbolizes the Operator as recipient of Divine Energies from Heaven, the Tau Posture symbolizes the Operator as imitating Christ on the Cross and emanating energy from his very being. Just as water and

blood poured from Jesus' body as he hung, so too is the Tau posture a symbol of energy radiating forth from the Operator.

Magically, the Tau posture also denotes the Operator as the center of the circle, as indicated by its use in the Lesser Banishing Ritual of the Pentagram: the Operator stands in the center of a defined space and calls to the Archangels of the four directions to guard the circle. The Operator effectively becomes the center of his own magical universe.

#### **4. Acolyte Posture (Postura Sedens )**



Acolyte Posture: Sitting, feet flat on floor, hands resting on knees.

While I call this the Acolyte posture because it's how an altar server should sit when not standing during Mass, other magical systems call this the "God-form" posture because of associations with Egyptian art. Regardless of name, the posture is a symbol of calmness, and if we were to try sitting this way for but a moment, we would find its effect to be binding at first, but then calming as our bodies become accustomed to it, and maybe even an increased sense of focus and attentiveness. As a result, this posture can also be symbolic of spiritual receptiveness and a willingness to open up and listen.

#### **5. The Sign of the Cross (Signum Crucis )**



Sign of the Cross: left hand on upper torso, make cross with right hand.

This gesture is known to all liturgical Christians, and commonly misunderstood by those from non-liturgical backgrounds. Rather than being a “big-c” Catholic thing, the Sign of the Cross properly belongs to all Christians, because it’s the sign by which all Christians believe they’ve been redeemed.

This sign has been used in blessings, invocations, and exorcisms since ancient times, and its primary purpose is either to seal or to banish. When we make the sign of the cross over ourselves, we do so to invoke or seal divine energy into ourselves; the use of this sign while saying the *Invocation*, “In the name of the Father, etc.” is the most common example of this type of sealing and invocation. Another example is when we cross ourselves with Holy Water upon entering a church, where we seek to purify ourselves and put ourselves in the frame of mind for the services we’re attending.

Now when we make this sign over another person, place, or object, we’re then using it either to seal energy into (or chase evil out of) whatever we’re signing. We can see this pattern in Christian liturgies: where the Celebrant signs the people, the people also sign themselves. This is a demonstration of the priest sending energy (whether of blessing or otherwise) out to the people, and the people sign themselves in a gesture of receiving that energy and sealing it within themselves. This makes the Cross a symbol of dialogue between signer and signee, just as every use of this sign is a tacit dialogue between the Crucified and those for whom the Crucifixion took place.

It should be noted that the Sign of the Cross in the illustration is shown in the Western or “Latin” fashion. The Eastern or “Greek” fashion is done

by reversing the horizontal, in other words signing up, down, right, then left.

## Planetary Symbolism



Renaissance Christian magical texts make a great deal about the Seven Planets: Luna, Mercury, Venus, Sol, Mars, Jupiter, and Saturn. While the planets have no part of mainstream Christian theology (except that they're big balls of rock and gas orbiting in the sky and God made them), their place in magical literature behooves us to spend a brief moment on the subject.

In short, the planets are symbols for universal energies, and magicians have historically endeavored to tap into those energies to manifest their goals.

*Luna* (the Moon), for example, represents dreams and illusions, timing, and the rhythms of life. Its symbol has been invoked in works involving being “at the right place at the right time,” or with the human body’s natural rhythms, to learn information in dreams, and for work involving illusions. Its day is Monday and its color is silver or violet.

*Mercury* is associated with the intellect, speed, travel, truthfulness, conduct of business, communication, and healing, and has been invoked in works for these things. Its day is Wednesday and the colors are yellow or orange.

*Venus* corresponds to love, friendship, relationships, creativity, the arts, beauty, and social affairs. Its day is Friday and its colors are blue or green.

*Sol* (the Sun) is a harmonizing force, and its energies are associated with advancement, light, truth, good health, leadership, and success. Its day is

Sunday and its colors orange or yellow.

*Mars* is associated with war, conflict, edging out one's competition, victory, strength, power, and energy. Its day is Tuesday and its color red.

*Jupiter* is analogous to wealth, prosperity, luck and good fortune, finances, abundance, and growth. Its day is Thursday and its colors purple or blue.

*Saturn* is considered a planet of death, termination, binding, permanency, the flow of time, obstacles, limitations, discipline, and ending a phase of one's life. Its day is Saturday and its colors indigo or black.

While the planets don't interest us from a theological standpoint, they do have interest in the construction of talismans in which the planet's seal symbolically communicates what we're seeking to accomplish.

### **But Wait, There's More !**

These are the most basic symbols and everything you need to get started, and there are many others associated with Christianity: the palm branch, the fish, the pelican, the crossed keys, even a full suit of armor. Likewise significance can be found for all the colors of the visible spectrum, gestures found in the Church's liturgies and elsewhere, and we didn't talk about Uranus, Neptune or Pluto. A little time invested on a Google search will turn up tremendous opportunities to exercise your creativity and expand your practice in a tremendous way.



## Notes for Chapter Five

12. See *Luther's Selected Writings*, vol. 3, p. 397: *"Whereas the sacrifice formerly held pride of place, henceforth the most important will be the sermon."*

## VI. TOOLS, AMULETS, AND TALISMANS

Ritual magic is well known for its love of tools, and some systems have a reputation for requiring more paraphernalia than others. Me, I'm the type who prefers simplicity and could never see a need for what amounts to a pile of junk cluttering my ritual chamber.

Rather than acquire said junk pile, I use and teach a system tending toward a bare minimum of tools: candles, a crucifix, a pentacle, paper and markers for drawing talismans, oils as appropriate, and a container of holy water. I only use my chalice and paten when saying Mass, while my sword and dagger have yet to find their way into magical rituals.

### Holy Water

*"From long experience I have learned that there is nothing like holy water to put devils to flight and prevent the m from coming back again. They also flee from the cross, but return; so holy water must have great value."*

– St. Teresa of Avila

The first tool we're going to talk about is Holy Water, because it's used when blessing all your other implements. Holy Water is used for chasing away anything bad, hence its association with healing (chasing away sickness), exorcism (chasing away evil spirits), and reminding us of our baptism (chasing away sin).

There are a few forms for making Holy Water, and I prefer mine the old-fashioned way: first by exorcising the salt and water, then blessing them, and then combining them. I have no qualm if you prefer to use the Novus Ordo formula or any other rite in existence, and encourage you to pursue that. I simply choose to stick with the way I was raised and trained.

### Rite for Making Holy Water

1. Whenever you need Holy Water, have some water and a small quantity of salt in your working-space. If you're a cleric, wear a purple stole (if you're not, then don't worry about this part). You begin the blessing by making the sign of the cross while saying:

**V. Our help is in the name of the Lord .**

*Your assistant responds:*

**R. Who made heaven and earth.**

*NOTE 1: In future, note that "V" means "versicle" ( you say it) and "R" means "response" (your assistant or those present say it). If you're working alone, then you say all the responses yourself.*

2. You then say the Exorcism and Blessing of the salt:

**I exorcise thee, creature of salt, by the living + God, by the true + God, by the holy + God, by God who ordered you to be thrown into the water-spring by Elisha to heal it of its barrenness. May you be a purified salt, a means of health for those who believe, a medicine for body and soul for all who make use of you. May all evil fancies of the foul fiend, his malice and cunning, be driven afar from the place where you are sprinkled. And let every unclean spirit be repulsed by Him who is coming to judge both the living and the dead and the world by fire .**

**R. Amen .**

*NOTE 2: When you see a cross (+) in the text, it means you make the sign of the cross over the person or object you're exorcising or blessing.*

**Let us pray.**

**Almighty everlasting God, we humbly appeal to your mercy and goodness to graciously bless + and sanctify + this creature of salt, which you have given for mankind's use. May all who use it find in it a remedy for body and mind. And may everything that it touches or sprinkles be freed from uncleanness and any influence of the evil spirit; through Christ our Lord . R. Amen .**

*Next the Exorcism and Blessing of the water:*

**I exorcize you, creature of water, in the name of God +the Father almighty, in the name of Jesus +Christ, His Son, our Lord, and in the power of the Holy +Spirit. May you be a purified water, empowered to drive afar all power of the enemy, in fact, to root out and banish the enemy himself, along with his fallen angels. We ask this through the power of our Lord Jesus Christ, who is coming to judge both the living and the dead and the world by fire . R. Amen .**

**Let us pray.**

**O God, who for man's welfare established the most wonderful mysteries in the substance of water, hearken to our prayer, and pour forth your blessing +on this element now being prepared with various purifying rites. May this creature of yours, when used in your mysteries and endowed with your grace, serve to cast out demons and to banish disease. May everything that this water sprinkles in the homes and gatherings of the faithful be delivered from all that is unclean and hurtful; let no breath of contagion hover there, no taint of corruption; let all the wiles of the lurking enemy come to nothing. By the sprinkling of this water may everything opposed to the safety and peace of the occupants of these homes be banished, so that in calling on your holy name they may know the well-being they desire, and be protected from every peril; through Christ our Lord . R. Amen .**

*3. Afterward you put the salt in the water while making three signs of the cross, while saying the following only once:*

**May this salt and water be mixed together; in the name of the Father +, and of the Son, + and of the Holy + Spirit . R. Amen .**

*NOTE 3: You only need to add a pinch of salt.*

*The rite is finished by these versicles and the final prayer.*

**V. The Lord be with you.**

**R. And with your spirit.**

**Let us pray.**

**God, source of irresistible might and king of an invincible realm, the ever-glorious conqueror; who restrain the force of the adversary, silencing the uproar of his rage, and valiantly subduing his wickedness;**

**in awe and humility we beg you, Lord, to regard with favor this creature thing of salt and water, to let the light of your kindness shine upon it, and to hallow it with the dew of your mercy; so that wherever it is sprinkled and your holy name is invoked, every assault of the unclean spirit may be baffled, and all dread of the serpent's venom be cast out. To us who entreat your mercy grant that the Holy Spirit may be with us wherever we may be; through Christ our Lord. R. Amen.**

Thus ends the blessing for Holy Water. Of course there may be some question as to whether Holy Water can be blessed by someone who's not clergy. I firmly believe that it can, and recommend chapter three of my *The Magic of Catholicism* for anybody who wants to explore this question more fully.

### **Blessed Oil**

Some Christians are suspicious of Holy Water because they believe it unscriptural, and may prefer to use oil instead. My belief is that both are valid, and you may be pleased to know the formula for consecrating oil is much simpler than that for water.

Since the symbols and gestures were explained in the blessing of water, I give the text without annotations:

**V. Our help is in the name of the Lord.**

**R. Who made heaven and earth.**

*Exorcism*

**I exorcise you, creature of oil, through God + the Father almighty, who made the heaven, the earth, the sea, and all things contained therein. May all power of the adversary, all the devil's hosts and incursions, every phantasm of Satan be eradicated, and take flight from this creature of oil, that it may be unto all who make use of it a healing remedy of mind and body; in the name of God + the Father almighty, and of Jesus + Christ His Son our Lord, and of the Holy + Ghost, the Paraclete, and in the love of our same Lord Jesus Christ, who shall come again to judge the living and the dead, and the world by fire . R. Amen .**

**V. Lord, hear my prayer.**

**R. And let my cry come to you.**

**V. The Lord be with you.**

**R. And with your spirit.**

**Let us pray**

**Lord God almighty, unto whom the hosts of Angels stand in awe, and whose spiritual service is recognized: vouchsafe, we beseech you, to look upon, +bless, and +sanctify this creature of oil which you have brought forth from the sap of olives, and which you have commanded for anointing the infirm: so that, insofar as they have been made well, they shall give thanks to you, O Living and True God. Grant, we ask you, that they who will use this oil which we +bless in your name, may be delivered from all suffering, all infirmity, and all the wiles of the enemy: let it be a means of averting any kind of adversity from man, made in your image and redeemed by the precious Blood of your Son, so that they may never again suffer the sting of the ancient serpent. Through the same Lord, Jesus Christ, your Son, who lives and reigns in the unity of the Holy Ghost, God, forever and ever. R. Amen .**

### **Blessing Your Altar or Mensa**

In the last chapter we discussed the symbolism of the altar, and elsewhere I've explained my preference to call it a mensa or "table-top." No matter what name we call it, your mensa is both a Table of Light and a Table of Art, a focal point where contact between and divine takes place. The following formula can be used when blessing it:

**V. Our help is in the name of the Lord.**

**R. Who made heaven and earth.**

**V. The Lord be with you.**

**R. And with your spirit.**

**Let us pray.**

**O Lord Jesus Christ, through your life, death, and resurrection you opened for us the heavenly light, *[and upon your altars the sacrifice of your Body, Blood, soul and divinity illuminates our spiritual lives: ]* vouchsafe to +bless and +sanctify this table, that it may be a table of divine light, upon which may manifest every purpose, which is in the minds of those who shall use it for praying to you to glorify your name, and to the greater manifestation of the presence of the Holy +Ghost**

**throughout the entire world. You who live and reign forever and ever.  
R. Amen .**

*You may then sprinkle it with Holy Water.*

The sprinkling with Holy Water is optional, and so is the text inside brackets.

### **Blessing Your Cross or Crucifix**

What would a Christian's magical space be if he didn't have a cross? The cross represents the focus of your work and the symbol of a higher ideal the Christian wishes to attain. The blessing is as follows, and can be used either for a crucifix or a plain cross with no image:

**V. Our help is in the name of the Lord.**

**R. Who made heaven and earth.**

**V. The Lord be with you.**

**R. And with your spirit.**

**Let us pray.**

**Holy Lord, Father almighty, eternal God: we ask you to +bless this sign of the Cross, that it may be a saving help to mankind; let it be a bulwark of faith, an encouragement to good works and the redemption of souls; let it be a consolation and a protection, and a shield against the cruel darts of the enemy; through Christ our Lord . R. Amen .**

**Let us pray.**

**Lord Jesus Christ, +Bless this Cross, by which you delivered the world from the power of demons, and by your suffering you conquered the tempter of sin; who rejoiced in the first man's fall in eating from the forbidden tree . *Here he may sprinkle the Cross with Holy Water.* May this sign of the Cross be +hallowed in the name of the +Father, and of the +Son, and of the Holy + Ghost; that those who pray in honor of you before this Cross may find health in body and soul. You who live and reign forever and ever. R. Amen .**

The blessed cross may be placed on your mensa or hung on the wall.

### **Candles**

Candles are a symbol of light shining in the darkness, and likewise a symbol of ourselves being consumed by the Lord who is “a consuming fire.” (Deuteronomy 4:24)

The blessing for candles is simple, and aims to make them a protection against the powers of darkness, the same as a candle’s light dispels darkness from a room:

**V. Our help is in the name of the Lord.**

**R. Who made heaven and earth.**

**V. The Lord be with you.**

**R. And with your spirit.**

**Let us pray.**

**Lord Jesus Christ, Son of the living God, +bless these candles at our humble request. Endow them, Lord, by the power of your holy +Cross and by a heavenly blessing; you gave them to humankind to dispel the darkness, now let this blessing they receive by the sign of your holy +Cross be so powerful that, wherever they are lighted or placed, the princes of darkness may tremble and depart from these places, and flee in fear, along with all their legions, and never more dare to disturb or molest those who serve you, almighty God; who live and reign forever and ever . R. Amen .**

*And they may be sprinkled with holy water.*

A more thorough discussion of candles and their uses is given in my *Christian Candle Magic* .

### **The Pentacle**

This form of pentacle is unique to my system, and consists of a 9-inch diameter brass hoop into which I threaded a pentagram out of brass wire. Its purpose is to provide a point of concentration where energy may be drawn into a talisman or other focus of a working.

**V. Our help is in the name of the Lord.**

**R. Who made heaven and earth.**

**I exorcize you, creature of metal, by the true + God, by the living + God, by the holy + God, by God who made the heavens, the earth, the**

sea, and all things therein. By Jesus + Christ his only-begotten Son, and by the Holy + Ghost the Paraclete. Be delivered from every evil, every fraud, every malice, and every snare of the adversary, that you may become an instrument fit for the rites of Christ's faithful, for concentrating the power of almighty God into whatsoever is placed within your borders: through the same Jesus Christ our Lord, who shall come again to judge the living and the dead, and the world by fire. R. Amen .

V. Lord, hear my prayer.

R. And let my cry come to you.

V. The Lord be with you.

R. And with your spirit.

Let us pray.

Almighty God, +bless and +sanctify this pentacle, that whatsoever is placed within it may be saturated and infused with your divine power: make it an instrument fit for the rites of Christ's faithful, and in any rite in which it is used, may that rite succeed in bringing forth those events the Operator desires. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Ghost, God, forever and ever. R. Amen .

*You may then anoint with oil or sprinkle with holy water.*

Our tools are now all present and consecrated, and everything is presumably set up. Time to move on to the tools you'll carry on your person in the real world.

### **Amulets and Talismans**

*"I exorcise thee, Satan (O cross purify me) in the name of the Lord the living God, that thou mayest never leave thy abode. Pronounced in the house of her whom I have anointed."*

– Christian amulet from Beirut, 2<sup>nd</sup> century

Amulets and talismans are not unique to Christianity, nor have Christians unanimously given up on their practice. Even amongst Protestant churches



who condemn the practice whole-cloth, it's still common to find people who wear a cross around their neck for protection, or who seek out rootworkers or brauchers for *gris-gris* bags or talismans for money or love.

While almost every "official" Protestant doctrine condemns the use of talismanic objects in every way, shape, and form, the Catholic Church strives valiantly to navigate these waters. Faced with Protestant accusations that medals, scapulars, and the like were merely amulets in Christian dressing, the Council of Trent responded in its XXV Session:

"Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honour and veneration are to be given them; not that any divinity, or virtue, is believed to be in them, on account of which they are to be worshipped; or that anything is to be asked of them; or, that trust is to be reposed in images, as was of old done by the Pagans who placed their hope in idols; but because the honour which is shown them is referred to the prototypes which those images represent; in such wise that by the images which we kiss, and before which we uncover the head, and prostrate ourselves, we adore Christ; and we venerate the saints, whose similitude they bear: as, by the decrees of Councils, and especially of the second Synod of Nicaea, has been defined against the opponents of images."

In essence, the Council is saying that the image has no power in and of itself, that people don't pray to an image but to the Saint represented by the image, and that any effect is merely Jesus, Mary, or the Saint working through that image.

At the time, this was a direct and adequate response to Calvin's arbitrary rejection of the distinction between worship and honor, and his accusation that devotion to the Saints is equivalent to going astray and worshipping Pagan gods (Institutes, III, 12, 1). What the response does not address, however, is the actual practice of blessing objects for ostensibly talismanic purposes.

For example, let's consider the blessing I shared for your mensa cross, which specifically mentions making the cross a protection against evil. That rite came directly from the Catholic ritual books. The same with the blessing of Holy Water which specifically mentions chasing away evil and

restoring health. Ditto for the oil blessed with the intention of healing, and the candles blessed to chase away demons and darkness.

More specifically, let's talk about medals and scapulars, worn on the body and blessed with the specific intention of protection against plague, against demons, against dangers when traveling, and so forth. Some might say the post-Vatican II rituals de-emphasize blessing the objects themselves in favor of blessing the people who will use them; the fact is that the teaching on the subject is still the same (though likewise deemphasized [13](#)), and the practice among rank-and-file Catholics continues unabated.

Ultimately it seems to come down to something I've said before: the hierarchy's tendency to recommend their medal while condemning someone else's amulet seems to boil down to branding: "We're better than them because we're selling Coke and they're selling Pepsi."

Working with amulets and talismans is a category called talismanic magic, and as a whole, both types of objects can be seen as one and the same thing; the main difference being that amulets are commonly worn on the body when going out, while talismans can be left behind at home or placed in a specific location they're intended to affect. [14](#)

### **Constructing a Talisman**

While amulets are normally constructed out of sturdy (or sturdy-ish) materials, both amulets and talismans can be constructed out of any substance: metal, wood, crystal, bone, leather, cloth, and even paper. In fact, it's not uncommon for folk magicians to take talisman designs from the old grimoires (which required silver or gold) and draw them on paper for use in their magic workings.

When describing talismans, they're considered to have two sides: the *obverse* and the *reverse*. These terms are analogous to "front side" and "back side," but we'll sound smarter if we say these words.

On the obverse side, it's common to write your desire in a symbolic language. Geometric shapes, colors, planetary symbols, however you deem appropriate. I learned long ago that overloading a talisman with symbols is like playing too many songs at one time, so I have a preference for simplicity and clarity; your mileage may vary, and you may have to explore to find the right balance.

On the reverse you write the name(s) of the person or people you wish to affect; write your own name if you're doing magic for yourself. When two

or more people are involved, the name of the person you're affecting the most goes on top.

For example if you want to keep your teenage daughter away from a bad crowd, do you want this to happen by your daughter staying away from them or by the crowd shunning her? You would determine this based on the circumstances of the situation and which is easier to affect for the desired outcome.

If you don't wish to create your own talismanic designs, there are many designs available in centuries' worth of magical literature, in various books on the subject, and even on the internet. The variety is endless, and I would only caution that if you buy a pre-made talisman online, know who you're buying it from and a little something about what they're into.

Once you've constructed or selected your amulet or talisman, you can then consecrate it with a blessing and anoint it with essential oils. While the oil mixtures are listed in the formulae that follow, the reader can look through Appendix B in the paperback edition of *Christian Candle Magic* for a list of which oils are traditionally used for what intentions.

### **General Exorcism of Amulets and Talismans**

This exorcism is used before consecrating an amulet or talisman, to make sure the object is cleansed before you charge it. Once it's exorcized, you proceed immediately to the appropriate form of consecration.

1. This exorcism may be done before blessing any pentacle or amulet, for whatsoever purpose.

**V. Our help is in the name of the Lord.**

**R. Who made heaven and earth.** [15](#)

*Then say the General Exorcism:*

**I exorcise you, creature of metal (or wood, leather, papyrus, paper, or whatever) , by the true + God, the living +God, the holy + God, the God who made heaven and earth, the sea and all things therein: through Jesus + Christ, his Son, at whose name every knee shall bend and every head shall bow, by whose name every demon and power of the enemy shall flee with terror: and by the Holy + Ghost, the paraclete , through whose gifts the Christian faithful expell demons and perform wonders: that you become be a pure material, a stainless material into**

**which the grace of God may be imparted, and from which the same God's power shall radiate forth, that in the world may be accomplished any intentions of the operator who consecrates you, or of whosoever shall carry or possess you. Through our Lord Jesus Christ, who shall come again to judge the living and the dead, and the world by fire. R. Amen .**

Below, I've provided consecration formulae for three of the four most common purposes in magic: love/relationships, money, and health. The fourth purpose, protection, is already well-represented in Christian literature, as well as the blessings and consecrations I've shared thus far.

### **Consecration for a Love/Relationship Talisman**

This is for talismans geared toward love, attraction, friendship, family, and restoring harmony in your personal or professional relationships.

*Immediately after the General Exorcism, you say: [16](#)*

**V. Lord, hear my prayer.**

**R. And let my cry come to you.**

**V. The Lord be with you.**

**R. And with your spirit.**

**Let us pray.**

**Most benign and almighty God, Lord of Hosts who watches over relationships and loves: take note of the humbleness of this creature of metal (or wood, or leather, or papyrus, or paper, or whatever) , and impart to it the + blessing of your divine power, that in keeping with the spirit of the sigils and characters inscribed upon its surface, it may attract to the operator, or towards whomever carries or possesses this amulet: great love, physical as well as spiritual, and the spirit of personal attraction. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Ghost, God, forever and ever. R. Amen .**

Next you anoint the amulet or talisman by making the sign of the cross over it with an appropriate oil (I suggest an olive oil base to which rose and a few drops of cinnamon oil are added), while saying: [17](#)

**By this holy anointing, and His most loving mercy, may the Lord of Hosts impart to this amulet the power of amorous attraction. In the name of the Father, and of the + Son, and of the Holy Ghost. Amen.**

### **Consecration for a Money/Business Talisman**

Use this formula for talismans intended to give your financial life a push in the right direction. Where it says “United States of North America,” replace it with the name of your country as applicable.

*Immediately after the General Exorcism, you say: [18](#)*

**V. Lord, hear my prayer.**

**R. And let my cry come to you.**

**V. The Lord be with you.**

**R. And with your spirit.**

**Let us pray.**

**Hear me, O holy Lord, Father Almighty, God of blessings; grant me the power to manifest much money into the life of (name) , and vouchsafe also to send your holy Archangel Sachiel from heaven, together with the Heavenly Choir of Angels: that, through the + consecration of this talisman, they may physically manifest much money into the life of (name) . May (name) ’s pocketbook be filled with gold, silver, and money of every type legal in the United States of North America, that the purse of (name) may be always full. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Ghost, God, forever and ever.**

**R. Amen .**

*After the consecration you may anoint the talisman with olive oil (the futures market was invented because of olives!), while saying nothing.*

### **Consecration for a Health Talisman**

I’ll admit it; I don’t like health and healing magic. I don’t like it because there are people who think it a substitute for proper medical attention; such people fail to understand how magic works, and in the process make all magic-users look bad.

I’ve seen healing magic achieve wonderful results used in conjunction with modern medicine. On the other hand, I’ve seen magic and faith-

healing by itself lead to deaths that could've been avoided. So if you're going to do healing magic, remember that magic either pushes results through established channels, or creates opportunities to establish those channels. It's like the Good Book says: "*Honor physicians for their services, for the Lord created them; for their gift of healing comes from the Most High, and they are rewarded by the king .*" (Sirach 38:1-2/NRSV)

*Immediately after the General Exorcism, you say:* [19](#)

**V. Lord, hear my prayer.**

**R. And let my cry come to you.**

**V. The Lord be with you.**

**R. And with your spirit.**

**Let us pray.**

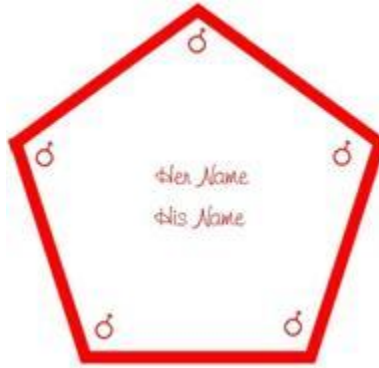
**God of Hosts, you who preside above the hosts of heaven: humbly I pray and humbly do I come before you, that you will look favorably upon this amulet dedicated and consecrated to healing members of the human race. Look favorably upon it, O Lord, and send into it the essence of your Archangel Raphael, the Divine Physician. + Bless and + consecrate this amulet, O God, that once filled with Raphael's spirit, whosoever places this amulet upon his forehead, or in his hand, or in his clothing, or uses it in rites for healing the sick or places it in the room where a sick person is staying, may find health of body and firmity of soul, for himself or for whomever he does the work. Through Christ our Lord. R. Amen .**

If desired, this talisman may be anointed with olive oil or any oil geared toward healing.

## **Sample Talismans**

Before we move on to the next chapter, I'd like to share samples of talismans I've constructed over the years, to help elucidate the various symbolisms I've set forth and how symbols can be converted into a sort of pictographic language for your talismans.

### Separatio Populi Duorum Talisman



I did my first magical operation when I was sixteen years old, and it was something I can't say I'm proud of. At the time, I had a friend involved with a guy a little too old for her (she was 16 and he was 21), had her pawning her stuff to make his car payments, and more than a few other red flags. After a few phone conversations with her mother, I did what any young and dumb aspiring magician would do: my first "spell" was to break up their relationship.

The operation was successful. I learned a lot from that experience, and it's not something I would do again without good reason. In any case, this is the talisman I used in that ritual almost 26 years ago, and it's the first talisman I ever designed.

The first thing to notice is the pentagon, which is drawn in red ink. While a pentagram represents concentration of energy, is used to concentrate, a pentagon is symbolic of that energy being set into motion and dispersed. The red is the color of Mars, again represented by the symbols in each vertex.

I did the ritual by aiming at her to come to her senses (I'm happy to report that she did!), which is why her name was written on top and his name on the bottom. The symbolic language is that "She kicks him to the curb."

### Hexagram of Shemesh



Another of my early designs, this came about when my sister had taken ill in the early 90's. It can be drawn in yellow or orange ink (orange gives greater visibility), or can be drawn in black ink on yellow paper.

The colors and planetary symbol are those of the Sun, to promote good health and harmony of the entire person. The hexagram is both a star representing the sun's rays and a traditional Jewish symbol to chase away evil influences. The name "Shemesh" is likewise Hebrew for the Sun, and the Hebrew names written in the center are likewise associated.

The person's name can be written either on the reverse of this talisman, or it can be written inside the symbol of the Sun in the center.

### Pentacle of Nogah



You may notice that my talismanic designs tend towards Hebrew names and planetary themes. I do that because there's an element of convenience to it, and this pentacle is no exception. It is drawn in green ink, with the only exception being the heart in the center (drawn in pink).

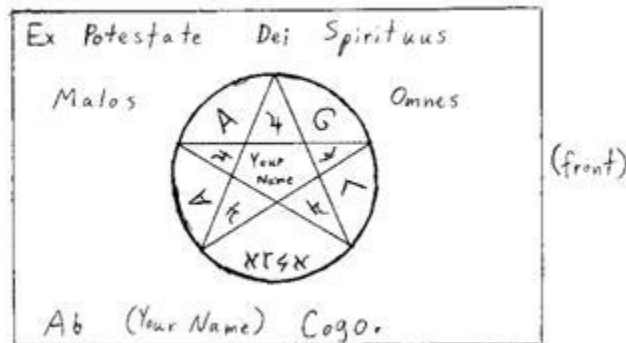
The word "Nogah" is Hebrew for "Venus," and the color green bears out this association along with the planetary symbols. The pentagram is used both to show concentration of will and to represent that this talisman involves a human being (in fact most of my designs use pentagrams for that



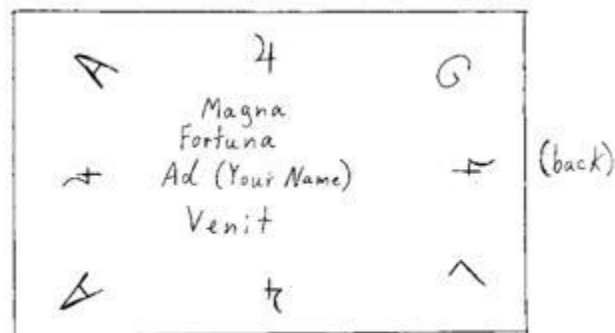
exact reason). If you're working to get a certain person interested in you, then on the reverse you would write that person's name on top of your own.

As to its use, I published this design a long time ago on the *Christian Occultism and Magic in General* website, where I gave the caption: "Wear or carry it to gain love or friendship. You may also hold it in your right hand while meditating on the love you would like to find."

### Protectio Pecuniae Talisman



Drawn in green ink, this talisman was created a little later in my magical "career," with the intention of protecting a business venture while simultaneously drawing a regular income. As we can see, the obverse is about protection and the reverse (*next page*) about money.



The green is the color of fertility and growth, and Jupiter is the planet associated with prosperity, with the pentagram employed as a protective symbol.

The word AGLA is short for the Hebrew phrase *Atah Gavor Le-Olam Adonai* : "Thou art mighty forever, O Lord," and the Latin – obverse and reverse, respectively – translate "By the power of God I bind all evil spirits away from (name)" and "Great fortune comes to (name)."

## Sleeping Pill



Sometimes necessity is the mother of invention. In this case I couldn't sleep and nothing I tried would help: counting sheep, watching TV until I was tired, nothing. One day I created this talisman and put it under my pillow; I slept like a baby and woke up refreshed the next day.

The talisman is drawn in purple ink, and the pentagram denotes the person it's intended to affect. The signs of the Moon reference the Moon's affinity for the body's natural rhythms, in this case the sleep/wake cycle. The Greek letters spell "hypnos," which means sleep (my intention was sleep as in the word "sleep," not Hypnos as in the god of sleep; the word means both).

### **Moving Forward**

This concludes our discussion of ritual tools and talismans, and I encourage you both to research talismans from historical magic literature (the *Arbatel*, the *Pentacles of Solomon*, and *The Black Pullet* number amongst the most readily-available examples), and to try your hand at making your own.

In the meantime, we've finished the preliminaries, and it's now time we move onward to the meat of this book: the principles of crafting magical ritual.

## Notes for Chapter Six

13. This deemphasis can be seen in the *Catechism of the Catholic Church* , 1667, 1674, 1676, 2132, 2682, and 2683.

14. Some say the difference is that amulets are primarily for protection. Yet seeing the number of protective talismans available, I view this as a false distinction.

15. *The Latin text for this exorcism is as follows :*

V. Adjutórium nostrum in nómine Dómini .

R. Qui fecit caelum et terram .

Exorcízo te , creatúra metállis (vel ligni , córii , vel papýri , chartae , vel cujuscúmque ) , per Deum + verum , per Deum + vivum , per Deum + sanctum , per Deum , qui creávit caelum , terram , mare , et ómnibus quae in eis sunt : per Jesum + Christum , Fílium Dei vivi , ad cujus nomen ómnia génua flectent et ómnia cápita inclinábunt , per cujus nomen omnes dáemones potestatésque adversárii discédunt cum terróre : et per Spíritum + Sanctum paráclitum , per cujus dona christifidélibus donátur dáemones ejícere et mirábilia manifestáre : ut sis matérium purum , matérium sine máculo in quod grátia Dei infundátur , et ex quo potéstas ejúsdem Dei erádiet , ut in mundo accompleréntur ullae intensiónes operatóris qui te consecrábit , vel intensiónes cujuscúmque te portet vel possídeat . Per eúmdem Dóminum nostrum Jesum Christum , qui ventúrus est judicáre vivos et mórtuos , et sáeculum per ignem . R. Amen.

16. *The Latin text :*

V. Dómine , exáudi oratió nem meam .

R. Et clamor meus ad te véniat .

V. Dóminus vobíscum .

R. Et cum spírítu tuo .

Oremus .

Benigníssime et omnípotens Deus , Dómine Sábaoth qui supervídeas relatiónes et amóres : respícere dignéris , quáesumus , humilitátem istíus creatúra m metállis (vel ligni , córii , papýri , etc.) , et infúnde in eam + benedictiónem divínae potestátis tuae , ut , in tenéndo cum spírítu de sígillis et caractéribus in superfício ejus i nscríptis , attráhat ad operatórem , vel ad

quemcúmque istud amulétum portat vel possídeat , amórem magnum tam physicálem quam spirituálem , et spíritum attractiónis de persónis . Per Dominum nostrum, Jesum Christum, Filium tuum , qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum . R. Amen.

17. *The Latin text :*

Per istam sanctam unctiónem , et suam piíssimam misericórdiam , infúndat Dóminus Sábaoth in istud amulétum attractiónis amorósae potestátem . In nómine Patris , et + Fílii , et Spíritus Sancti. Amen.

18. *The Latin text:*

V. Dómine , exáudi oratiómem meam .

R. Et clamor meus ad te véniat .

V. Dóminus vobíscum .

R. Et cum spíritu tuo .

Oremus .

Exáudi me, Dómine sancte , Pater omnípotens , Deus benedictiónum ; dona mihi potestátem ad manifestándam magnam pecúniám in vitam N., et mittere quoque dignéris sanctum Archángelum tuum Sáchiel de caelis , una cum Choro coeléste Angelórum : ut , per + consecratiómem istíus amuléti , manifestent physicáliter pecúniám magnam in vitam N. Repleátur marsúpium N. auro , argénto , et pecúnia omnis géneris legális in Státibus Foederátis Américas Septentrionális , semper plenum sit idem N. marsúpium . Per Dominum nostrum, Jesum Christum, Filium tuum , qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum .

R. Amen.

19. *The Latin text :*

V. Dómine , exáudi oratiómem meam .

R. Et clamor meus ad te véniat .

V. Dóminus vobíscum .

R. Et cum spíritu tuo .

Oremus .

Deus Sábaoth , qui super exércitus presédes in caelis , supplex te deprécor et supplex tibi adpropínquo ; ut respícias propítius hoc amulétum ,

dedicátum et consecrátum ad salvos faciéndos géneris humáni membrorum . Propítius réspice super illud , Dómine , et immítte illi esséntiam Archángeli tui Raphaëlis , médici divíni . + Bénedic et + cónsecra hoc amulétum , Deus, ut , spírиту Raphaëlis replétum , quicúmque impónit istud amulétum ad frontem suum , vel in manu sua , vel in vestiméntis suis , vel illud útitur in rítibus ad sanándos infirmos vel immíttit in cubículo in quo manet infirmus , invéniat córporis salútem et ánimae firmitátem , pro seípso vel pro quocúmque láborat . Per Christum Dóminum nostrum.

R. Amen.

## VII. PRINCIPLES OF RITUAL

*“[The Church] has likewise employed ceremonies, such as mystic benedictions, lights, incense, vestments, and many other things of this kind, . . . and the minds of the faithful be excited . . . to the contemplation of those most sublime things . . . ”*

– The Council of Trent, Session XXII

Ritual, even civil ritual like singing the National Anthem or reciting the Pledge of Allegiance, is a thing deeply sacred and at once deeply human. Sacred, because it channels spiritual energy into everyday life. Human, because it taps forces springing up from within our deepest selves.

To be effective, therefore, ritual must be designed with three things in mind: resonance with those participating, beauty of form and consistency with a common symbolic framework, and garnering the appropriate emotional response from those involved.

### **Resonance**

As some rituals may resonate deeply within us, we'll equally find that others speak to us on no level at all. A lot of this has to do with familiarity, personal investment, and understanding. For example, a Southern Baptist may be confused rather than stirred to contemplative worship by a Latin Mass, and an American during the 1980's isn't likely to be moved to patriotism by a parade of tanks playing the Soviet national anthem.

This means that for ritual to be effective and useful, it must be steeped in symbols and traditions that resonate with those performing it, including any

assistants and other attendees. Since magical ritual is often a one-person affair, this will likely be an easy principle to observe.

### **Beauty and Consistency**

*“May you walk in beauty.”*

– Navajo greeting

Another principle of ritual is the principle of beauty. If you don’t think this is important, then consider a sporting event where some celebrity butchered the National Anthem, or a church service where the celebrant was a bungler or the organist didn’t know the songs. Jarring experience, wasn’t it? Even if everything else went perfectly, those mistakes were probably distractions that still stuck out in your mind.

Distraction in magic is unwanted at best and can be dangerous at worst. Any ritual you do, there will likely be entities watching; some are just looking for cheap entertainment while others will be waiting for you to let down your guard to ruin your rite or invade your space. By minimizing the distraction of unpracticed motions and awkward phrases, you take another step toward making sure that won’t happen.

Another reason is that your ritual – not just the words but the entire rite – your ritual is a prayer to God. When coming before him, you wish to bring forth the best you can possibly offer. Even if not 100% perfect (and it doesn’t have to be 100% perfect!), this striving for a graceful and harmonious rite shows you’re conscientious about offering God the best you can.

Lastly, there’s the reason of anyone taking part in the rite. You want them to be able to focus on the objective along with you, and a discombobulated ritual brings nothing but lack of focus thanks to unpredictability and constant distraction.

One of the best ways to eliminate this chance for distraction is to work with a consistent system of gestures. For example, I use the gesture-system found in pre-1960’s Catholic and High-Church Lutheran ritual [20](#); there are specific manners for putting your hands together, specific ways and times to extend them, times and methods for turning around, when to put your hand on the altar, verbal calls and responses, and so on.

Far from suffocating, I find this liberating because if I’m working impromptu, I have an established structure to fall back on and don’t have to

worry about how I'm going to do something next. It provides for everything to flow and everyone with me to be able to participate because we're already speaking a common and consistent ritual "language" that everyone already understands.

### **Emotional Response**

From the spiritual perspective, ritual is about sending up prayer to God, calling down spirits to assist with your goals, or raising energy for your objectives. From the human perspective, ritual is about aligning yourself and your assistants mentally, emotionally, and spiritually with God, the Angels, the Saints, and the energies intended to play a part in what you've planned. The more focused and aligned the participants' emotion, the more effective the ritual.

For this reason you should make sure that the colors, music, choice of incense, and symbolism, and all other things incorporated into the rite, they should be chosen carefully and with the intent of bringing about the desired mental and emotional response from all present.

To accomplish this, think in terms of congruence. In a ritual aimed at helping a business, the colors used should be what the group associates with money and growth (in most systems this would be green or blue). The same is said for any incense burned, music played or hymns sung, and gestures employed. When all the elements of a rite are congruent and executed smoothly, the participants' emotions will be congruent, too.

### **Location of Ritual**

Another important concern is the place of ritual.

Many authors recommend that the practitioner have a special room dedicated solely to the magic art. Now this might be great if someone has no kids and owns a house with lots of spare bedrooms, but for a lot of people that's not an option.

If you have the option of dedicating a room to your magical work, then by all means do it. The best option is to do exactly that. If you can't do this, then see if you can set aside part of a room, like a corner area, or arrange with family members to use a room at times when they won't bother you.

This area is what I call the operatory, or the place of working, and should be kept spotlessly clean to the best of your ability.

As an aside, no special robes or vestments are needed for magical practice. You're welcome to use them – in which case I'd recommend an *alb* (a long white tunic worn by Catholics, Lutherans, and Anglicans) or a *sticharion* (worn by Eastern Orthodox), and you can wear a *cincture* (cord used as a belt) in the color aligned with your ritual.

## **Ritual Structure**

With the preliminary concerns of ritual discussed, we can move on to ritual structure, which has commonalities with all good works in art, music, literature, and theater. While details may differ from sect to sect and culture to culture, the spirits are the spirits, and the human brain is always and everywhere the same organ.

In magical ritual, there are many ways to structure a rite and every practitioner has their personal favorite, though like a good story it's always good to work upwards from the initial conflict to the climax, and after that to the resolution.

With this in mind, this is the basic structure I use when designing ritual:

### **I. Preliminary Considerations**

#### **0. Pre-Ritual Preparation**

1. Declaration of Intent
2. Purification of the Working Space
3. First Address
4. *Invocatio Nominis Domini*

### **II. Ritual Operation**

5. The Reading or Verse and Lighting of Candles
6. Lighting and Censing with Incense (if used)
7. Completing the Circle.
8. Calling on God, then the Hierarchies and Entities

### **III. Rites of Dismissal and Closure**

9. Order of Sending Out the Powers
10. Thanksgiving and Dismissal of Entities
11. Final Banishing

## **0. Pre-Ritual Preparation**



Meditate for about a week before the ritual, praying for success and speaking as though you've already obtained it: *"whatever you ask for in prayer, believe that you have received it, and it will be yours."* (Mark 11:24) While you pray, form a strong picture in your mind of what life would be like if you've already obtained what you ask for, and feel yourself enjoying it.

### **1. Declaration of Intent**

When I first began practicing magic as a teenager, I had problems getting results. One night, the realization hit me: *why don't you start by saying why you're doing it?* The next time I did exactly that, and BOOM! No problem at all.

Saying why you're doing something not only gives you a chance to be honest with the universe, it gives a chance to be honest with yourself. How many of us have ideas and reasons that sound great in our head, but we start bumbling the moment we say it out loud to a friend?

When you declare your intention – and you must do so honestly, briefly, and in your own words – you have a chance to put it all on the line and even see if you want to do this in the first place. It gives you a chance to move forward, and a last chance to turn back.

### **2. Purification of the Working Space**

You've just announced your intention to the highest heavens, the lowest hells, and everything in between. You've decided to move forward. Now is the time for a banishing ritual.

The banishing ritual can be simple, like sprinkling holy water around the room, or it can be more complex as your tastes and needs demand. If you have and maintain a dedicated space, you'll have less need for exorcisms and complicated rituals found in most books on magic.

### **3. First Address**

Here you make a brief and prayerful address to God, appealing to his ability to help you with your intention in this rite. During this address, you mention the names of any Archangel, Choir of Angels, Saint, or other Entity you intend to call upon. You may preface this or follow it with the Lord's Prayer and/or the 70th Psalm.

If you're in a group setting, it may be helpful to sing a hymn or other song before making the address, as singing is a great way to get the group's energy in sync. Just make sure it's suited to the rite and everybody knows the tune!

#### **4. Invocatio Nominis Domini**

The foregoing is done with the intent of calling on God's power and getting his attention. At this point we ask his permission before daring to command the spirits in his name. The formula I use is the *Invocatio Nominis Domini*, which I've used to great effect since my teenage years. I've already given the story behind this prayer elsewhere, so I'll simply give the text below: [21](#)

**Almighty God, in the Name of Jesus Christ Thine only-begotten Son I beseech Thee, to grant me the power to command all spirits, good or evil, without unintentionally causing harm to myself or to anybody else. Through our same Lord Jesus Christ, Thy Son, who liveth and reigneth in the unity of the Holy Ghost, God, forever and ever. Amen.**

The place of this prayer can be variable. There are times when I've used it before the Declaration of Intent, times when I've used it before the first address to God, and times when I've used it after. The important thing is that it's used before addressing other orders of spirits.

#### **5. The Reading (or Verse) and Lighting of Candles**

This part is parallel to what Catholics call the *Mass of the Catechumens* and Lutherans the *Service of the Word*, and is completely optional. Here you may wish to read a passage from Scripture, or recite a poem or short story, or whatever else you feel pertains to your objective.

Here you may also light a candle or candles in the color(s) aligned with your intentions. As you light each candle, state clearly who or what the candle represents, and your intention for their part in your operation.

#### **6. Lighting and Censing with Incense (if used)**

This step is also optional, and involves lighting incense if you wish to use it, then censing the altar and candles. Christianity considers incense symbolic of prayer, with the smoke symbolizing the prayers rising up to heaven.

As you incense the offerings, you may say this prayer from the Latin Mass: **“May our prayer come before thee like incense, O Lord: and upon us may thy mercy descend .”**

## **7. Completing the Circle**

If the altar is in the center of the room, you may wish to walk in a circle around the altar, incensing at each of the four directions. If you do this, that at each direction say: **“From the (north, south, east, west) may (intention) come to (recipient’s name). Amen .”**

## **8. Calling on God, then the Hierarchies and Entities**

This is also called a *hierarchical evocation* . Whereas the First Address simply expressed our intention to call the various powers into our work, we now call upon them directly. We begin by calling upon God, then to the Archangel, then to the Angel Choir, then the Saint aligned with our intention.

It’s possible to call only the Archangel, or the Angel Choir, or the Saint without calling upon the others; in fact, going beyond that is more often than not overkill. Until you have more experience, this is the part where you just have to trust your gut to tell you what to do with the knowledge you’ve acquired thus far.

## **9. Order of Sending Out the Powers**

Once you’ve called those you intend to call upon, it’s time to unite them with your work. This can be a simple oration bidding them to go into the world and do whatever you need them to do, or it can be a ceremony in and of itself. In rites that involve talismans of some kind, this step may be skipped since the talisman is the link between your rite and everyday life.

## **10. Thanksgiving and Dismissal of Entities**

As the ritual draws to a close, you want to thank the entities called upon to assist you and dismiss them from your presence. A simple formula such as this will suffice:

**“I thank you, (name), because you have (fulfilled intention). Go now in peace, be there friendship between us, and in gladness come again when you are called .”**

## **11. Final Banishing**

The rite is effectively over once you've dismissed the powers. Now all that's left is a banishing rite over the area where you performed your ritual. This could be exactly as at the beginning, or can be another banishing rite as you deem appropriate.

With these eleven steps you have everything needed to construct any kind of magical ritual. While not all rituals follow this pattern exactly – not even ones I've written over the years – you've just been given a solid blueprint from which to draft your own workings and exercise your own creativity.

### **Sample Rites: Preliminary Remarks**

We can talk about principles until we're blue in the face, but nothing really drives the point home like an example. Since a lot of people are interested in expanding their income, we'll use this system to creating a rite to draw money.

Yes, I'm aware that many Christians are taught that you shouldn't pray for money, and that's an opinion I firmly reject. Can you name one passage in the Bible that forbids it? From the Church Fathers? The official teachings of any mainstream denomination?

The idea that you shouldn't pray for money is founded in the misconception that "money is the root of all evil." Actually, 1 Timothy 6:10 says "the *love* of money is the root of all evil" (emphasis mine), and then explains that covetousness for money can lead people to stray from their faith.

We do not advocate greed or covetousness here; rather we advocate reality. Money in itself is not bad, and in fact it can be a very *good* thing; in modern society it's a necessity for survival. So long as you control it and not the other way around, there's nothing wrong with praying for money, or doing magic to bring more of it into the home.

This particular rite is geared toward entrepreneurs and others who need a little help generating income.

### **Sample Rite #1. Ritual for Drawing Money**

#### 0. Pre-Ritual Preparation

In the chamber of Art, there should be a small mensa with a blue or green candle upon its surface. This mensa stands in the center of the room, facing north (meaning that the Operator may stand at its south side, facing north across it). If the Operator shall use an amulet or talisman designed for drawing money, then let him place it upon the table, beneath the candle.

The ritual has places where you say the specific amount of money you're looking for. I advise using a realistic number based on your circumstances, employment prospects, professional and social network, etc. While magic can powerfully move things in the right direction, it still has its limits especially in the hands of a beginning practitioner.

### 1. Declaration of Intent

*Stand at the mensa facing north, and then say the Declaration of Intent, using this form or your own words:*

**I proclaim this rite to the heavens and the earth, because more money is needed in the life of (name).**

*Then make the Sign of the Cross, saying:*

**In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen.**

*Or*

**For Thine is the Kingdom, and the Power, and the Glory, forever and ever. Amen.**

### 2. Purification of the Working Space

*Cleanse the working area using your banishing ritual of choice. Whether by sprinkling holy water around the area, by visualizing, by the Lesser Banishing Ritual of the Pentagram, or some other rite of your preference.*

### > Optional: Opening Hymn

*Here you may sing a hymn or secular song pertaining to your desires if you wish. This is recommended more for group settings than for solitaires, yet may be done in either.*

### 3. First Address

*In the First Address, you raise your hands into the Orans posture, talking to God about what you're doing, why you're doing this, and whose*

*help you seek in order to get it done.*

**Hear me, Holy Lord, Father Almighty, eternal God, who preside over the abundance of your faithful; grant me the power to bring more money into the life of (name), and send also your holy Archangel Sachiel from the heavens alongside the Choir of the Angels, manifesting this money into the life of (name), dwelling here on earth below. To this end, may they be helped by your Archangel Sandalfon , the prayers of the entire Church Triumphant, and every entity and power responsible for bringing good things to the lives of your faithful. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Ghost, one God, forever and ever. Amen.**

#### 4. Invocatio Nominis Domini

*You then stand or kneel and say the Invocatio Nominis Domini:*

**Almighty God, in the Name of Jesus Christ Thine only-begotten Son I beseech Thee, to grant me the power to command all spirits, good or evil, without unintentionally causing harm to myself or to anybody else. Through our same Lord Jesus Christ, Thy Son, who liveth and reigneth in the unity of the Holy Ghost, God, forever and ever. Amen.**

#### 5. Reading of the Verse and Lighting of the Candles

*Here you read the Verse, which in this case is an excerpt from the 11th poem of the Carmina Burana :*

**On the earth right now the highest king is cash.  
Cash do kings admire, and cash do they worship.  
Cash that lifts the poor man up from the dung-heap.  
Without cash no one is loved, no one admired.  
Therefore cash must I acquire!**

*Then you light the candle on the mensa . While you light it, you identify it with the subject of your working by saying these or similar words:*

**This candle is (name), whose purse shall be filled with (quantity of money) through one week, every week through the remainder of his/her life, thence the money shall transfer on to his/her heredity. Amen.**

#### 6. The Lighting and Censing with Incense

*If you choose to use incense, you bless it by saying:*

**By the intercession of Sachiel the Archangel, standing at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to +bless this incense, and in an odor of sweetness to receive it. Through Christ our Lord. Amen.**

*The formula comes directly from the Latin Mass, and note that where it says “Sachiel ,” you want to use the name of the Archangel mentioned in your rite. If you’re not calling on an Archangel, then say “Michael” because he’s the patron and protector of the Universal Church.*

*After the incense is blessed and placed on the charcoal – or a stick or cone is lit, etc. – proceed to cense the mensa . Say this formula as you do so, also taken from the Latin Mass:*

**Lord, guide my prayer as incense to your sight: the lifting-up of my hands like the evening sacrifice.**

#### 7. Completing the Circle

*NOTE: If incense is not used, this part may be done by walking to the appropriate part of the room, holding your hands out as in greeting, and saying the words.*

*Take the incense to the north part of the room. Censing to the north a few times, you say:*

**The purse of (name) is filled from the north, with more than (quantity) per week.**

*Walk in a quarter-circle from the north to the east of the room. When you get there, cense in that direction and say:*

**The purse of (name) is filled from the east, with more than (quantity) per week.**

*Proceed then to the south and after that to the west, censing each direction and saying the same formula.*

*Afterwards you go from the west to the north, censing again (completing the circle) while saying:*

**The purse of (name) is filled from from every direction, with more than (quantity) per week.**

*Finally you return back to the mensa and cense it one last time, saying:*

**And in the center, from within and from without, from above and from below, the purse of (name) is filled with more than (quantity) per week.**

*Afterwards you return your incense burner to its proper place, saying:*  
**The circle is now complete,  
That the pockets of (name) may be replete  
With at least (quantity) per week.**

*Then make the Sign of the Cross, saying:*  
**In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen.**

*Or*

**For Thine is the Kingdom, and the Power, and the Glory, forever and ever. Amen.**

#### 8. Calling on God, Hierarchies, and Entities

*We near the climax of the ritual, which starts by praying to God before calling the powers directly:*

**Almighty God, Benevolent Father of heaven, earth, the sea, and all things contained within, and whose hand distributes gifts to all your children; I come before you by the intercession of your Archangels Sachiël and Sandalfon , the Heavenly Choir of Angels and all the Saints of the Church Triumphant, that much money, more than (quantity) per week, be manifest physically into the purse of (name), towards helping him/her in his/her daily life, for necessity and for desire. May he/she enjoy peace in life, and eternal joy in death, that by word and example (name) will come to glorify you more and more. Through our Lord Jesus Christ your Son, who lives and reigns in the unity of the Holy Ghost, one God, forever and ever. Amen.**

*Next the Archangel is called. If calling on more than one (as in this rite), they are invoked separately.*

**Holy Sachiël the Archangel, prince of the heavenly hosts, deputed by God to administer his generosity: through the same God I call and invoke you into this my work. Come, Sachiël , and enter into the life of (name); bring with you every host, angel, intelligence, saint, spirit, and**



**entity you find necessary for this task, and fill the purse of (name) with money of every type legal in (country). May the purse of (name) be always full throughout all his/her days, and after his/her death may it transfer to his/her heredity, with (quantity) throughout each week. Through God's power I approach you, and by the pain of survival do I labor. Come forth, therefore, you who stand before God's throne, and help me in manifesting your power here on this physical plane. Now and forever. Amen.**

*Afterwards the prayer to Saint Sandalphon :*

**And you, Archangel Sandalfon , who stand before the Lord Who Is King and whose heart beats near to our earthly affairs: I call upon you as well, that in this earthly realm be manifest more money in the purse of (name), to wit more than (quantity) per week. Be it manifest by you, with the help of every angel, intelligence, saint, spirit, power, and entity you find necessary for this task. Now and forever. Amen.**

*After the Archangels, you invoke the Angelic Choir(s):*

**Heavenly Choir of the Angels, you dwell close to the earth and help those in need; by the name of the God of Blessings do I call you forth from your heavenly abodes and into this my work, that the purse of (name) shall be filled with much money legal in (country), in the denomination of over (amount) per week. Bring with you every intelligence, saint, spirit, and entity you find necessary for this task, that the Wheel of Fortune be turned in (name)'s favor, and the seed be implanted in heaven, money manifest in the purse of (name) upon earth.**

*And finally you invoke the Saints, mentioning by name those most appropriate to the task. In this case we name Saints Expedite, Nicholas, and Martin Caballero for their patronage of fast results, generosity, and making money:*

**All ye Saints in the Church Triumphant – especially Expedite, Nicolas, and Martin Caballero – be my prayers lifted up unto the heavens by your intercession, manifest on earth by the power of Almighty God and through every Archangel, Angel, Saint, Intelligence,**

**Spirit, and Entity that he so wills, and by whatever means he commands it. That the life and heredity of (name) shall be free from all concerns of money in the physical, and able to contemplate the spiritual life and the mysteries of heaven, to be with God in heaven at the hour of his/her death. Now and forever. Amen.**

#### 9. Order of Sending Out the Powers

*Now that all entities have been called, we proceed to send them to work on our objective. We do this in the reverse order in which we called them – i.e. we called them starting from the highest and ending with the lowest. When sending, we send them starting with the lowest rank and moving upwards.*

*We begin by prayer:*

**God of Blessings, Eternal Father and Benefactor to all your children: look upon me in your generosity and grant me a part of your divine power, that I may send every entity and power just called to complete this work, to fill the purse of (name). I ask that you move the heavens, that the seed planted above be made fruitful on earth below. Through Christ our Lord. Amen.**

*NOTE: In the sections that follow, the Sign of the Cross is made over the candle (or the talisman, if used) any time you see the + symbol. This represents sending them forth into the work and sealing their power into your goal.*

*Here the actual sending begins. You hold your right hand over the candle (and/or talisman, if you use one) and say:*

**All Intelligences, Spirits, Entities, and Powers deemed necessary to complete this work, by the God of Mercy and Blessing I send you to + fill the purse of (name). Amen.**

**All ye Saints of the Church Triumphant, especially Expedite, Nicholas, and Martin Caballero, by the God of Mercy and Blessing I send you to + fill the purse of (name). Amen.**

**Heavenly Choir of the Angels, by the God of Mercy and Blessing I send you to + fill the purse of (name). Amen.**

**Archangels Sachiel and Sandalfon , by the God of Mercy and Blessing I send you to + fill the purse of (name). Amen.**

The sending is now complete. You seal it by declaring the result in these or similar words:

**The purse of (name) is now filled with (amount) per week, every week up until the hour of (name)'s death. Amen.**

#### 10. Thanksgiving and Dismissal of Entities

You're almost finished, and all that's left is to thank the entities who help you. Speak as though the goal has already been accomplished, using these or similar words:

**I thank you Almighty and Eternal God, Father of generosity who gives gifts to your children: you also, holy Archangels Sachiel and Sandalfon ; Heavenly Choir of the Angels; All ye Saints of the Church Triumphant; and all intelligences, spirits, entities, and powers necessary to complete this task: for you have helped me in this my work, and filled the purse of (name) to overflowing. The peace of Christ be with you, and be there peace between us now and forever. Amen.**

*The Dismissal takes a simple form and can be said as follows:*

**All you who have helped, and all you who were attracted by this my rite: the time has come to depart. Be there goodwill between us, and in gladness come again when you are called.**

*Then you may say or chant the Announcement of Ending:*

**Bene , consummátum est. (Good, it is finished.)**

*If you have assistants, they respond (or yourself if alone):*

**Deo grátias . (Thanks be to God.)**

#### 11. Final Banishing

*Now you banish and cleanse your working area as before, and the rite is technically done. Unless you wish to sing a:*

> Optional: Closing Hymn

*As before, you may sing a hymn or secular song pertaining to you desires if you wish. This is recommended more for group settings than for solitaires, yet may be done in either.*

**Final Remarks about Ritual Structure**

There you have it, a complete and workable ritual to study as an example. You may have noticed the structure of the rite is similar to the structure of a church service, with the opening prayers, readings, offertory, uniting of energy to physical object (think communion), thanksgiving, and conclusion. That's because church services are themselves magical rites.

This is especially true of those rituals that existed before the Protestant Reformation. You see, the Reformers recognized and despised the magical content in the Church's liturgy, and so (to varying degrees) they deliberately and methodically eliminated it when trying their hand at creating their own church services. In fact, that brings us to an interesting fact when we observe contemporary Protestantism: the denominations that tried hardest to divorce spirituality from religion are those who now have the largest movements to bring a kind of magical thinking back to Protestant Christianity (Prosperity Gospel, Positivity Theology, and so on).

It's a fascinating phenomenon, and maybe someone will write a book dedicated to Protestant magical theology one day. If I find the time, maybe I'll end up being that person.

## Notes for Chapter Seven

20. This system is outlined in Fortescue's *Ceremonies of the Roman Rite Described* on the Catholic side, and Piepkorn's *The Conduct of the Service* on the Lutheran.

### 21. *The Latin Text:*

Deus omnípotens , in nómine Jesu Christi Fílii tui unigéniti ego te implóro , ut dones mihi potestátem imperáre spirítibus ómnibus , bonis vel malis , sine imprudénter pérículum faciéndó mihi vel áliis . Per eúmdem Dóminum nostrum, Jesum Christum, Fílium tuum , qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sáecula saeculórum . Amen.

## VIII. FURTHER CONSIDERATIONS

We've just examined a complete pattern in which ritual can be structured. While this pattern is comprehensive and covers all necessary bases, it may not be satisfactory for all occasions.

The pattern lends itself well to formal rites, magical liturgies, and occasions where a lot of power needs to be moved in a favorable direction. However, most day-to-day magical work is far from formal.

In this chapter we'll discuss the considerations of less formal and semi-formal magical work, examine a few sample rites along these lines, and then discuss what else you can do to ensure successful manifestation.

### **Bare Minimum: Form, Matter, and Intent**

Western sacramental theology makes a big deal of form, matter, and intent as requirements for a Sacrament to be valid. While it doesn't pertain directly to magical practice, it nevertheless gives us a good model to imitate.

Effectively speaking, the most important factor here is the *intention* . The *form* is the expression through which that intention is being projected, and the *matter* is the physical medium through which the intention is manifested. When these three are aligned, we then say the rite was valid, which is to mean the desired effect has been accomplished.

We needn't look far to find a functional example of this, no further than inside the front cover of Catholic ritual books printed before 1970. We find something called "Briefest Forms" or *Formulae Brevissimae*, which were used when baptizing, confessing, or giving Last Rites to someone in danger of immediate death. These formulae contain the bare minimum to get the job done.

So how would we use this? We would begin by discerning our intention, meaning we ask ourselves, "What's my intention" or "What exactly do I want to do?" (This is why a Declaration of Intent helps!)

Once we figure out our intention, we start asking about the form. How do I best express this? How do I express this succinctly by word, by invocation, and by symbol?

Lastly, we work our way towards figuring out the most suitable matter for our rite: which objects, gestures, and what physical considerations help me best manifest my intention?

After you've figured out these concerns, you'll find the ritual beginning to write itself. You'll find that when you work this way, rituals will tend towards setting up their own structure and time-frame, and may be more customized to your specific intentions.

### **Another Sample Rite: The Ama Me**

To help us understand how a rite written along these lines becomes feasible, let's examine another rite I composed when I was younger and still working out my own system of magic. It's a love ritual called the *Ama Me*.

#### *0. Pre-Ritual Preparation*

1. On the floor, trace a pentagram large enough for two people to stand in the center. The top angle of the pentagram should face to the north. [22](#)

2. Create a talisman of the Pentagram of Nogah, writing it in **Green ink** on unlined paper, with the heart colored **pink**.



1. Declaration of Intent

3. First Address

4. Invocatio Nominis Domini

2. Purification of the Working Space

3. *Enter the pentagram and kneel, facing north. In this position you say the **Declaration of Intent** and the **Invocatio Nominis Domini** . Afterward you stand up and perform your preferred banishing rite.*

4. *The banishing rite finished, place the Pentagram of Nogah inside the center of the pentagram on the floor. The upmost point should face north.*

5. The Verse and Candles

6. Lighting and Censing with Incense

7. Completing the Circle.

5. *Extend your arms in front of you, palms down, and standing at the south of the pentagram, walk around your working area seven times clockwise. As you do this, imagine the circle you walk as filling up with an intensifying green light.*

8. Calling on Entities

6. *After finishing the seventh circle, return to the south of the pentagram and stand, facing north, pointing to the talisman with your index finger. Repeat this prayer seven times:*

**Archangel Anael , angel of love, by the name of Yahveh I call thee, into this pentagram, and into the heart of (name); to fill (name)'s mind with the image of (other name)'s face, to fill the heart of (name) with intimate passions for (other name). Now and forever. Amen.**

7. *Seal your prayer by making the Sign of the Cross over yourself, saying the Protestant ending to the Lord's Prayer:*

**For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

9. Order of Sending Out the Powers

8. *Step into the pentagram, standing with the talisman between both feet. Then say:*

**As I have entered this pentagram, so has (other name) entered into the heart of (name). Now and forever. Amen.**

*Again make the Sign of the Cross, as above.*

#### 11. Final Banishing

*9. Exit the pentagram, pick up the talisman and move it to another place (like a side table, for example). Then perform your preferred banishing rite.*

#### 10. Thanksgiving

*10. Lastly, say a prayer giving thanks to God and to the Archangel Anael for helping you. Use your own words and keep it simple. Then keep the talisman on your person (if you did this for someone else, have them keep the talisman on their person), until attaining your objective.*

*11. Once your objective is attained, burn the talisman in the flame of a green candle while again giving thanks in prayer.*

I listed the major steps for structuring ritual as an aid for analysis; we find three steps missing (indicated by a strikethrough) and others done in a different order.

Field testing with this rite has shown it to be successful on multiple occasions, both when performing the rite as written or when using the prayers by themselves. <sup>23</sup> It also helps to do this under green light, by placing a green lightbulb in the room's overhead light socket, or in lamps if you don't have an overhead light on your ceiling.

What we learn from this is that while the last chapter's template is an excellent tool, it should be recognized as a guideline and never a hard-and-fast rule for all situations.

From a form-matter-intent analysis, we find that the "essential form" – i.e. the formula at the heart of the rite – is the Archangel Anael, Angel of Love prayer; the "matter" is the Pentagram of Nogah which serves as the rite's focus, and the "intent" is to open a way to attract someone's attention.

### **Yet Another Sample Rite: The Protectio Pecuniae**

I've already discussed the talisman associated with this rite in Chapter VI, along with the story that led me to compose this ritual. Its main



intention is to protect a business or financial enterprise while at the same time drawing income.

This is yet another good example of ritual magic's flexibility, since it demonstrates a synthesis of high magical ritual procedure combined with the more informal practices of Candle Magic.

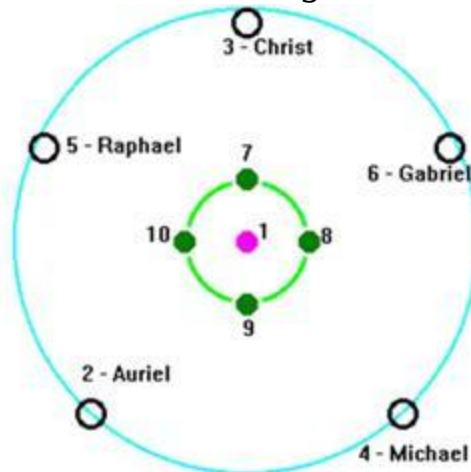
### **Materials**

4 Green Candles  
5 White Candles  
1 Purple Candle  
Pen w/ Green Ink  
Paper (unruled )  
Blue Chalk  
Green Chalk  
Straight Pin (optional)

### 0. Pre-Ritual Preparation

*The purple candle represents you, or the person for whom you're working; you may want to scratch the first and last name on it with the straight pin. Likewise, the five white candles represent Christ and the four Archangels Uriel , Michael, Raphael, and Gabriel.*

*1) On the floor, or on your mensa if it's big enough, draw a circle about 3' in diameter with the blue chalk, and in the middle of that circle draw another one, about 9" in diameter with the green chalk.*



*Candle Layout: Candle 1 is Purple, 2-6 are White, 7 -10 are Green (2-6 form a Pentagram, 7-10 form a cross)*

1. Declaration of Intent

2. Purification of the Working Space

4. Invocatio Nominis Domini

*2) Once you finish placing the candles, your altar/floor should look like the above diagram. Place them in the numbered order, and formulate the **Declaration of Intent** in your own words. Follow this with your preferred banishing rite and then the **Invocatio Nominis Domini** .*

5. The Lighting of Candles

7. Completing the Circle (After a Fashion).

8. Calling on the Entities

*Next, begin lighting the candles, and as you light each one , say the following:*

*Lighting the Candles in the Pentagram:*

**1. This is (name). Le-Olam Amen.**

**2. Archangel Uriel , by the Name of God our King I license and compel thee to dispel all from the North who desire to harm the success of (name). Amen.**

**3. My Lord and Savior Jesus Christ, I ask thee to shed the Light of thy blessing upon (name), and to dispel all dark forces that desire to harm the success of (name). Amen.**

**4. Archangel Michael, by the Name of God our King I license and compel thee to dispel all from the South who desire to harm the success of (name). Amen.**

**5. Archangel Raphael, by the Name of God our King I license and compel thee to dispel all from the East who desire to harm the success of (name). Amen.**

**6. Archangel Gabriel, by the Name of God our King I license and compel thee to dispel all from the West who desire to harm the success of (name). Amen.**

Lighting the Candles in the Cross:

**7. Atah . From the North may only success come to (name). AGLA Le-Olam Amen.**

**8. Gavor . From the East may only success come to (name). AGLA Le-Olam Amen.**

**9. Le-Olahm . From the South may only success come to (name). AGLA Le-Olam Amen.**

**10. Adonai . From the West may only success come to (name). AGLA Le-Olam Amen.**

9. Order of Sending Out the Powers

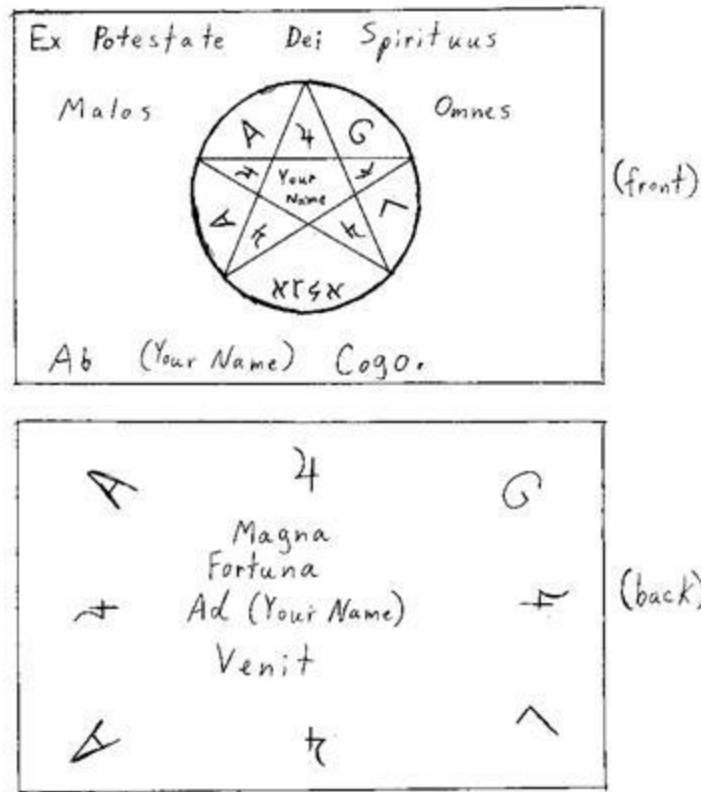
*3) Now your candle setup is complete. Say:*

**Uriel in the North, Michael in the South, Raphael in the East and Gabriel in the West. In the Name of our God-Who-Is-King and his Christ I call You . To guard, protect, and bring profitable income to this undertaking of (name), that this undertaking shall not perish until (name) wills it. Amen.**

*4) Now say:*

**Atah gavor le-olam , Adonai ! May only success come to this undertaking of (name). AGLA Le-Olam Amen.**

*5) While all the candles are still burning, take the pen and paper, draw this talisman, and read the inscriptions aloud:*



*The inscription on the front translates: By the power of God I compel all evil spirits away from (name).*

*The inscription on the back says: Much fortune comes to (name).*

### 11. Final Banishing

### 10. Thanksgiving

6) At this point you could either extinguish your candles (in the reverse of the order in which they were lit, going from 10 to 1), or let them burn all the way down. In either case, when they do go out, perform the Banishing ritual to which you are most accustomed, and conclude by giving thanks to the Lord for His services.

### >Follow-Through in the Real World

Now every morning before you go to work, read the talisman aloud (front and back), then fold it up and put it in your pocket.

We can see that while this rite is very different from the others we've discussed so far, the most important elements are still there, with the essential form and matter in the Sending Out of Powers: the fourfold invocation of the Archangels to protect and bring *profitable* income to the business. The essential matter is again the talisman which serves as a physical representation of the rite carried out into the world.

I'd like to backtrack for a moment and focus on the word "profitable" as found in that prayer. The reason this word is included is that if you simply say you want an income, you'll get an income but it doesn't mean you make more than your expenses. The more specific you make your prayers and invocations, the better your rituals' effects in the real world.

### **What? Another One!?!? The Revelatio Innocentiae**

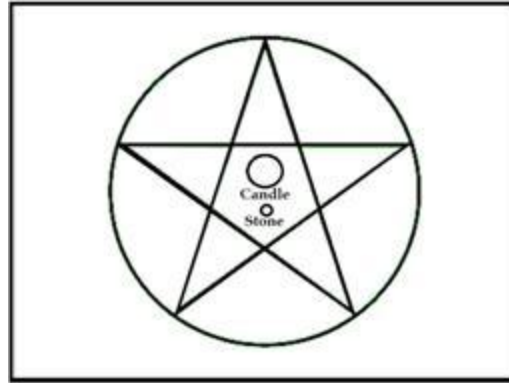
I composed this rite in my early 20's, for what seems a minor reason: one of my friends (we'll call him "O") had accused another friend ("N") of stealing a movie from his anime collection. Something felt really off to me even though the (circumstantial) evidence was pretty damning. Until I did some magic on the situation, that is.

A day after I performed this ritual, I got a phone call from O asking me to relay apologies to N. Turns out that N didn't steal anything, but O's girlfriend put a piece of tape over the recording tab and then taped her soap operas over the movie! As the cool kids today might say, *facepalm*.

Further experimentation has shown this rite useful when you or the person you're working for is falsely accused and the truth can use some help coming to light, preferably in conjunction with proper legal representation in cases involving a court of law. What this rite won't do is help you "beat the rap" if you are in fact guilty.

#### *0. Pre-Ritual Preparation*

*1. Set up your mensa as follows: your metal pentacle in the center, and inside it a red pillar candle. Place a bloodstone in front of the candle.*



1. Declaration of Intent

2) *Begin by stating exactly why you are performing this operation, keeping it simple and using your own words (e.g. “ I do this because... ”).*

2. Purification of the Working Space

3) *Perform the Banishing ritual to which you are most accustomed.*

3 and 4. First Address and Invocatio Nominis Domini

4) *Assuming the orans posture, recite the First Address combined with an alternate form of the Invocatio Nominis Domini:*

**Almighty God, you are the Prime Mover and First Cause of the universe, and you revealed yourself to Moses in the Burning Bush: through the Name of Jesus Christ the Savior I ask that you see this ritual fit to be performed, and that you will grant me the power to manifest proof of the innocence of (name). Amen.**

5. Reading the Verse and Lighting the Candle

7. Completing the Circle

5) *Take the bloodstone in your left hand, cup your hands around the stone, and then put your hands to your breast, as in a praying position. In this posture, recite the Lavabo inter innocentes (Psalm 26:6-12):*

**I wash my hands in innocence, and go about your altar, Lord, proclaiming aloud your praise and telling of all your wonderful deeds.**

**Lord, I love the house where you live, the place where your glory dwells.**

**Do not take away my soul along with sinners, my life with those who are bloodthirsty,**

**in whose hands are wicked schemes, whose right hands are full of bribes.**

**I lead a blameless life; deliver me and be merciful to me.**

**My feet stand on level ground; in the great congregation I will praise the Lord.**

*6) Light the candle on the mensa . Then extend your arms with the palms downward and walk clockwise around the working area five times. As you walk, visualize the circle as filling up with an intensifying red light.*

#### 8. Calling on God, Hierarchies, and Entities

*7) At the end of the fifth circle, you face the mensa and kneel, saying the following prayer five times:*

**God of Power and Might, in the Name of Jesus Christ the Savior I ask you to send your Archangel Camaël , to intercede and show that (name) is innocent of the charge of (accusation). Through the same Christ our Lord. Amen.**

*8) While still kneeling, at the end of the fifth prayer seal yourself with the Sign of the Cross. As you do, you may say either “ In the name of the Father, etc.” or the Protestant ending to the Lord’s Prayer.*

#### 9. Order of Sending Out the Powers

*9) Hold your hands slightly above the bloodstone, but not touching it. Keeping your eyes fixed on it, address the Archangel Camaël :*

**Archangel Camael , but the name of God the Mighty One I send you, to go forth and prove that (name) is innocent of (accusation).**

*10) Make the Sign of the Cross over the stone, saying the invocation “ In the name of the Father, etc.”*

#### 10. Thanksgiving and Dismissal of Entities

*11) Say the following prayer of thanksgiving:*

**I-Am-Who-I-Am, Eternal and Mighty God, I heartily thank you for your help in proving (name) is innocent of (accusation).**

**You too, Archangel Camaël , I thank you for your assistance in bring this proof to light. Be there good will between us, my friend, and come**

**again in gladness when you are called.**

*12) Close this with the Sign of the Cross, saying either the invocation “In the Name of” or the Protestant ending to the Lord’s Prayer.*

#### 11. Final Banishing and Follow-Through

*13) Extinguish candle and perform the Banishing ritual to which you are most accustomed.*

*14) If the accused is open to it, have him or her wear the bloodstone until their case is finally dismissed.*

By now you should be comfortable with the pattern and flow of the rituals in this book, and how even disparate-looking rites can fit into the structure I outlined in the last chapter. Before we take leave of the subject, I’d like to share one last rite for your consideration and perusal.

### **Just Stop Already! The Vocatio Salutis**

I’ve said before that I really don’t like healing magic, and I’ve also said why. Yet I also believe in an ancient principle of Christian jurisprudence: *The abuse does not take away the use*, and there are plenty of magical practitioners responsible enough to use common sense.

#### Materials:

*Light Yellow Paper, Yellow Pen, Yellow Candle*

#### 0. Pre-Ritual Preparation

*1. With your pen, draw the following talisman on one side of the paper:*



*NOTE: The Hexagram of Shemesh may be used instead.*





#### 5. Lighting the Candle

2. Place the talisman in the center of your mensa , face up. Place the candle on top of that and light it.

#### 1. Declaration of Intent

#### 2. Purification of the Working Space

3. Facing the mensa , say your **Declaration of Intent** , followed by the banishing rite of your choice.

#### 3. First Address

4. Assume the orans posture and make the First Address as follows:

**Lord God, giver of knowledge and health to the world: (name) has been afflicted with (illness). I call to you to send your Archangel Raphael and the Heavenly Choir of the Powers to rid (name) of (illness). Through Christ our Lord. Amen.**

#### 4. Invocatio Nominis Domini

5. After the First Address, kneel or stand in the orans posture while you say the **Invocatio Nominis Domini** .

#### 7. Completing the Circle

6. Hold your arms out with your right palm down and your left palm up. Walk clockwise in a circle around the altar. Do this six times. As you walk, imagine the circle filling up with an intensifying yellow light.

#### 8. Calling on God, then the Hierarchies and Entities

7. At the end of your sixth circle, kneel before the altar and say this invocation six times:

**Archangel Raphael, Healer of God: in the name of the God of Knowledge and Healing do I call you, that you will gather up the**

**Heavenly choir of Powers and heal (name) of the injury (ailment) that afflicts (name). Amen.**

*Seal this evocation with the Sign of the Cross. As you do, you may say either “ In the name of the Father, etc.” or the Protestant ending to the Lord’s Prayer.*

9. Order of Sending Out the Powers

*8. Pick up the candle and pour its molten wax over the talisman until it’s covered completely. As you do this, say:*

**As I send this wax onto this talisman, so has Almighty God sent the Archangel Raphael and the Choir of Powers to heal (name) or (illness). Amen.**

10. Thanksgiving and Dismissal of Entities

11. Final Banishing

*9. Say thanks to Almighty God, to Raphael, and the Choir of Powers for what they've done (remember to speak as if the deed has already been done!), extinguish your candle, and perform your banishing ritual. Keep the talisman close to yourself or the person for whom you’re working.*

> Follow-Through

*7. Once the injury is healed or the ailment cured, say another prayer of thanks while burning the talisman in the flame of the same yellow candle.*

**Considerations for Success**

By now we’ve dropped enough meditation exercises and ritual theory in your lap to keep you busy for quite some time. Yet all that is meaningless if we don’t spend some time talking about what can go wrong and what you can do to make it right.

I’ve said more than once that magic won’t manifest something out of thin air. This has to do with how magic works.

*“Magic, like water, always seeks the easiest route to the sea .”*

– Donald Tyson

At its most basic level, magic is a calling on God's grace and conscious direction of that energy to further your goals. The thing to understand, though, is that it must have a *channel* by which to manifest your goals, or it can help you find an *opportunity* for you to create that channel. If there's no channel available and no opportunity within reach to create one, then your magical work is likely to fail.

### **Non-Magical Collaboration**

*"Pray as though everything depended on God. Work as though everything depended on you ."* – St. Augustine

If magic is all about channels and opportunities, this brings us to an excellent question: *what are you doing non-magically to reach your goals?*

If you're working to increase your wealth, then ideally you should study every piece of money and finance-related information you can get your hands on. Then you should implement that new knowledge to the best of your understanding and ability.

If you're working to increase your success with love or just getting along with people in general, then ideally you should read books on communication, relationships, and exercises to improve your charisma. You also want to go to friends' parties and put yourself in social situations where you'll actually *meet* people instead of staying at home like a couch potato.

The point of this is that by learning and growing, you make yourself better able to create channels through which your magic can manifest, and you'll certainly be better prepared to *perceive* the opportunities around you when they knock on your door. Or to create them.

Just remember that magic works best in collaboration with non-magical action, and try always to make a thorough assessment of the situation, its available resources and opportunities, what you need magically for the desired outcome to manifest, and what you'll need to do non-magically to help that happen.

### **Too Little, Too Late**

There are times when no amount of magic will bring the desired goal. For example, I once had an apartment where I'd lost my job and had fallen behind on the rent. The property manager let it slide for a few months, during which I scrambled to find another job and get the money together. I

found the job but by then I owed \$1500 in back rent plus the current month, and the building's owners wouldn't let her be lenient anymore.

I resorted to magic work, and it was too little too late: I'd let so much pile on for so long that there was neither channel nor opportunity for me to keep the apartment. Fortunately, however, an opportunity did open up for another place to live and a better job.

The moral of the story is that if you let a situation go on for too long, then all the magic in the universe isn't going to help you. As the situation drags on, you'll find that opportunities vanish, networks and contact lists might grow smaller, and the window for change eventually closes. In this case, oftentimes the best you can do is find or create a way out where you'll land on your feet, or may land on your feet in the foreseeable future.

So I implore you never to let things get that bad if it's in your power to do so. Especially if you have children or loved ones hanging in the balance. An ounce of prevention in these matters can be worth much more than a kiloton of cure!

### **When Magic Doesn't Work**

*"Sometimes the answer is 'No.' "*

– Anonymous

It doesn't matter how long you've been doing this or how good you are at it. There will eventually come a time when every circumstance is perfect and everything lines up, but you can't get results no matter what you throw into it. It feels like you've just come up against an impenetrable wall.

When this happens, it usually means something or someone is working against you. It could be an unforeseen factor that's just an obstacle in the way. It could also be another person actively working against you.

For example, consider magic being worked to find a new job. You check the ads and find something that looks perfect. You do some magic and get the interview. The interview goes perfectly, they say they're planning to schedule the next interview, and then you don't get the job!

Sometimes that's just how the ball rolls. I long ago learned that interviewers are good at making it sound like they want you when you were never really a candidate to begin with; you can learn to fish those out with practice. Other times, you're not the only person doing magic to get that position.

Consider this: if two people are doing magic to get the same job, or the same house, etc., then it's a foregone conclusion that one of them is going to lose. Nobody in this situation is casting curses on anybody, and it's not a question of God loving you or the other person more; it's simply a question of which one of you was able to gather the most energy in your favor.

Other times you'll have people working against you intentionally and perhaps even maliciously. In these cases you may never even find out who the person is, though sometimes they may tip their hand. In a case like this, you could work banishing rituals to break any "curse" that's taken hold, you can work a binding (involving the Archangel Cassiel and the Choir of Thrones) to prevent them from doing it to you again, and you can then try your magic another time to see if it works.

Lastly, it's equally possible your magic isn't working because you're jinxing yourself. It could be that you're not serious about your undertaking, or you have a problem seriously believing your results can happen, or your subconscious may realize you're asking for something that's not right for you.

Whenever your magic doesn't work, don't panic. Instead remain calm and size up your situation. See if you can isolate the problem, deal with it accordingly, and then try again. If you need help, I offer magical coaching services and can be reached at [agostino@thavmapub.com](mailto:agostino@thavmapub.com).

### **Interference from Entities**

Likewise, there are times when an entity may interfere with your magic and keep it from working. Most of the time it's not a demon or anything inherently "evil," so much as looking for entertainment which usually happens at humans' expense. Unfortunately, one of the dangers of practicing magic is that these spirits will start to take more notice of you.

Everybody has their own way of detecting when an entity's messing with them, and for me I notice feelings of frustration, depression, and a short temper. You'll have your own way of noticing, and eventually you'll learn to listen to the signals your emotions and your body give you.

If you find out that an entity is messing with you, most are so weak they can be dispelled with a simple banishing ritual. Others will require stronger stuff; I typically use the "Short-Form" exorcism from the *Rituale Romanum* and it solves the problem quickly.

Of course, there are entities that take more than just a banishing rite to repel, and some people tend to be targeted by these entities simply for breathing. If you fit under this category, then magic will only serve to make you a bigger target. For your own good I ask you to put this book down, walk away, and leave all practice of magic alone.

## Notes for Chapter Eight

22. Though not part of any Christian cosmology, most of my rituals require the Operator to face north as a representation of manifesting results on the physical plane.

23. One particularly effective variant is what I call “Ama Me Beads,” a sort of Rosary chaplet with green beads and a pattern of one *Invocatio Nominis Domini* and seven *Archangel Anael*, *Angel of Love* prayers, repeated seven times.

## IX. CLOSING THE CIRCLE

*You have three choices: beg, die, or struggle.*

Our lives are based on choices, and you chose to spend part of your life reading this book. For that I thank you.

We also have other choices with our lives. We could beg those in authority over us (employers, politicians, caregivers, etc.) to show us mercy while they pursue their personal agendas; we could roll over and die, letting life roll over us in turn; or we could look the universe in the eye and struggle to better our lot and the lot of those around us. This book chooses the third option.

Make no mistake, my friends, this third option may sound great in a choose-your-own-adventure story, but in real life the struggle is the most difficult thing you could do. Yet struggle we must. We must struggle to control ourselves. We must struggle to better our lives. We must struggle especially to better the lives of our family and loved ones.

Christian theology sees no issue with this, and in fact *sanctification* (remember that word from chapter one?) is the Church’s name for a lifelong struggle towards holiness. As magicians we share in this struggle, and we likewise understand – along with the psychologists – that while not absolutely necessary, it’s a lot easier to pursue spirituality when we have strong material foundations. It’s a lot easier to pursue spirituality when you don’t have to worry where your child’s next meal is coming from. And it’s a lot easier to pursue spirituality when you know there’ll be a roof over your head tomorrow.

This book gives you the technology to take up that struggle, and this book gives you a complete system for training yourself to struggle valiantly. You have your Guardian Angel at your side. You have the Communion of Saints at your side. You have the Angels and Archangels at your side. And most importantly, you have Almighty God himself watching over you.

This is why a word of caution is in order. As you take up your arms in this struggle and begin to make successes, you're likely to find yourself tempted to focus on the physical results you've manifested. This can be a powerful temptation, and one against which you must struggle even more. Remember that in the big scheme of things, material goods are little more than the cushions on which we sit as we grow spiritually and reach ever higher.

Guard against temptation, seek always to become a better person, and be on your guard against hysteresis, our natural tendency to return to our old selves once a certain point has been reached. Do not be so quick to brush off people who seem "odd" to you, and always be ready to learn whatever lessons your environment may bring you.

Within you, without you, and about you is the knowledge. Find it, learn it, live it, and teach it so that others may learn.

Believe with power.  
Manifest with orthodoxy.  
Grow with awesomeness.

Brother A.D.A.  
January 24, 2016



